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BOARD OF MANAGERS

Of the A. M. E. Church Sunday School Union in Session.

GOOD RESULTS ACCOMPLISHED

Reports of Officers Show the Union to Be in Prosperous Condition—Notable Men of the Race in Attendance.

[Reprint from the Nashville, Tenn., American, April 7, 1899.]

The Board of Managers of the A. M. E. Church Sunday School Union met in seventeenth annual session at the headquarters, 206 Public Square, yesterday morning for the purpose of auditing the accounts of Dr. C.S. Smith, the secretary and treasurer of the Union, hearing his report and discussing the work of the Sunday schools of the African Methodist Episcopal Church throughout the country.



RT. REV. H. M. TURNER, D.D., LL.D.,
PRESIDENT OF THE A. M. E. CHURCH SUNDAY SCHOOL UNION.

Bishop Henry McNeal Turner, D. D., LL.D., Senior Bishop of the A. M. E. Church, presided. He called the board to order promptly at 10 o'clock, and the Rev. George W. Gaines, D.D., Presiding Elder of the Chicago district, made the opening prayer. Bishop Turner, in declaring the board open for business, made a short address, in which he discussed the Union and its work, showing that it was important to the development of the church. He thought that the Sunday school was the most important part of the church work, because that was the place to train the children. He took pleasure in commending its work. Bishop Turner said that doctors, lawyers, business men, professional men, students and teachers from public schools and colleges each Sunday were to be found in the Sunday schools of the churches, and it was important that the great African Methodist Episcopal Church should furnish them with the very best literature. He paid a high compliment to Dr. C. S. Smith, the Secretary and Treasurer, as well as the founder of the Union. He was proud of the work he had established, and declared that it was a credit to the race.

Dr. James A. Davis, Pastor of St. Paul A. M. E. Church, was elected secretary, and the following members were enrolled: Revs. J. M. Palmer, D. D., Philadelphia, Pa.; George W. Gaines, D. D., Chicago, Ill.; W. J. Johnson, Springfield, Ohio; J. C. Owens, D. D., Omaha, Neb.; W. F. Dangerfield, Vicksburg, Miss.; E. P. Holmes, Augusta, Ga.; J. W. Rankin, D. D., Corsiana, Texas; S. H. Hadley, Lake City, Fla.; and J. A. Davis, D. D., Nashville, Tenn. Revs. W. H. Hunter, Washington, D. C., and V. Pointer, Oakland, Cal., were absent.

A letter was read from Bishop W. J. Gaines, Atlanta, Ga., announcing that Rev. S. H. Hadley was appointed to succeed Rev. John R. Scott, from Florida. Rev. Hadley was accepted by the board, and his name was enrolled as a member. A list of committees were appointed, and Dr. C. S. Smith made his annual report to the board.

After transacting some other routine business, a recess was had for dinner.

When the Elders assembled together in the afternoon all were present, and Bishop Turner made a short talk. He was proud of the promptness with which the members had returned, and all took hold of the work at once.

The Auditing Committee reported as follows:

We have examined the books and vouchers of the Secretary and Treasurer, and find them to agree with the report of the Secretary.

We find the system of bookkeeping to be strictly in accord with the best known methods, that the entries are clearly and legibly made, and that great care is exercised in handling their books so as to preserve them from being soiled or blotted. The principal books used are a journal, ledger and daybook.

From our examination of the books in the vault we find that a most commendable degree of diligence has been exercised in preserving the records so that its accounts from the beginning to the present can readily be traced.

We find that the Secretary and Treasurer has kept the Church fully informed of the condition and progress of the Union by the frequent publication of reports of each fiscal year.

After the adjournment the board was entertained at tea by Dr. and Mrs. Smith.

The Sunday School Union is the first of its kind in America to be established among the Negroes. Dr. Smith is the founder and is looked upon as a man of ability. He organized the Union in 1882, and in 1886 came to Nashville and purchased property on the public square, where he located the publication house. He has served as Secretary and Treasurer since its formation, and is doing good work for the elevation of his race.

Bishop H. M. Turner, the president of the board, is one of the greatest men of his race in this country, and is considered the sage of his race. He has made five trips to Africa in the interest of his church and people.

The following resolutions were unanimously adopted and ordered printed in the church papers:



REV. C. S. SMITH, D. D.,
SECRETARY AND TREASURER SUNDAY SCHOOL UNION A. M. E. CHURCH.

Whereas, certain rumors of a false and misleading character have been circulated in various parts of the church, calculated to prejudice the interests of our Sunday School Union and

Whereas, said rumors imply that the board is either ignorant of its duties or indifferent to the same; therefore be it

Resolved, 1. That we protest against the circulation of any and all rumors that intimate or imply that the condition of our Sunday School Union is other than is set forth in the report and statement of the secretary-treasurer, and as stated in the reports of the committees of this board.

2. That the church has no reason to apprehend any dereliction of duty on our part, or that we are in any sense ignorant of the affairs of the Union. So far from being ignorant of the affairs of the Sunday School Union, we have at this present session devoted quite three days to a careful and detailed examination of every phase of the work of the Union, in addition to which we find that the president, Bishop H. M. Turner, D. D., LL. D., has made an average of two visits a year to our headquarters, holding conferences with the secretary; and favoring him with such suggestions and advice as he deemed might be helpful.

3. That we appeal to our Bishops, Presiding Elders and Sunday School superintendents and teachers to see to it that our own literature is used in all of our Sunday Schools, as we are fully persuaded that it is the best literature for African Methodist Sunday Schools; also to unite in an earnest effort to make the next Children's Day a grand success, as it will be the last in this quadrennium.

4. That in respect to the cause which required the tearing down and rebuilding a portion of the east wall of our Sunday School Union building, we find that it was due to said wall being out of plumb sufficient to make it encroach on the line of the adjoining lot, and hence it was necessary to straighten it in order that the owner of the adjoining lot might be able, in erecting a new building thereon, to have his wall plumb.

5. That we regret that there still seems to be some among us who doubt our ownership to the property now occupied by and known as the Sunday School Union of the A. M. E. Church. To all such the committee begs leave to say that we have this day examined the deeds and abstract, and we find that the property belongs to the Sunday School Union of the A. M. E. Church, and not to Dr. C. S. Smith, and cannot be disposed of without the consent and sanction of the General Conference.

H. M. TURNER, Pres.,
JAMES A. DAVIS, Sec.,
J. M. PALMER,
W. J. JOHNSON,
W. B. DANGERFIELD,
J. W. RANKIN,
GEORGE W. GAINES,
J. C. C. OWENS,
E. P. HOLMES,
S. H. HADLEY,
Nashville, Tenn., April 7, 1899.

Missionary Meeting, Sunday, March 19.

There was held at Mt. Friendship A. M. E. Church on Sunday, March 19th, at three o'clock p. m., a grand Missionary meeting under the auspices of the Mite Missionary Society of that church.

Rev. F. S. Johnson, Pastor of the church, delivered an interesting sermon on Missionary work. He appealed to the church and all who were interested in the Salvation of the African race to lend a helping hand in the Missionary cause.

Mr. John E. Briscoe, one of the most promising young men of the state, and one of the ardent supporters of education, religion and moral purity for the Negro race, addressed the meeting. Subject: "Mission Work, Home and Abroad."

Miss Joanna Guy, secretary of the Virgin League, a local society of Mt. Friendship, read interesting extracts from the Bible in reference to the Missionary work of Christ and His Disciples.

Professor R. B. Stevens, a very proficient organist, then favored the meeting with one of his choice selections.

Mr. John Jones of Kenton, Del., addressed the meeting. Subject: "Home Mission Work, the Key to Foreign Missionary Work."

Miss Lottie Johnson, President and Organizer of the Socity, read extracts from the Bible with reference to Christ's Church as a grand Missionary establishment.

Mr. C. G. Harris, one of the leading young Sabbath school and church workers, entertained the meeting by a charming selection appropriate for the occasion.

Miss Ella Horsey, a public school teacher of Down's Chapel, Delaware, rendered a most fascinating and eloquent recitation—"Reputation vs. Character." This was an original poem, and the reciter carried the entire audience with her as she pictured the great contrast between the two exponents of man—"Character and Reputation."

A. B. Ruffin, teacher of public school at Mount Friendship, remarked that every teacher, preacher, Sabbath school worker and every person engaged in any work for the benefit of his race or fellow-man at large was a Missionary for the cause of Christ, and if he or she thus engaged did their duties, great results must need follow. He called particular attention to Bishop Turner and said that his grand achievements and untiring efforts to better the condition of the Negro race throughout Christendom, were indirectly due to his early training, received at the hands of his parents or former teachers, who, perhaps, had no idea of the future of that great man. That whatever had happened to the Negro race in the past and whatever may happen to it in the future, be it good or evil, has been and will be a source of stimulation to Christianity—morality and education—and by no other means will he be emancipated from ignorance, folly and sin.

Benediction by the Rev. F. S. Johnson.

MRS. LOTTIE JOHNSON,
President.
MRS. SUSAN F. RINGGOLD,
Treasurer.
MISS JOANNA GUY,
Secretary.
MRS. L. H. BRISCOE,
Mistress of Ceremony.

THE Liberian government of West Africa proposes to remove its capital from Monrovia, on the seacoast, and from the malarial region, back on the highlands of the republic, where it is more healthy. We commend the wisdom of such a course, as it will marvelously add to the reputation of the country.

Dr. Booker T. Washington Criticized

An Elaborate Review of the Policy of the Great Educator—His Position False to True Manhood.

BY REV. F. P. BISHOP.

STEVENSON, ALA., March 30, '99.
VOICE OF MISSIONS:

Please allow me to present an article to the valuable columns of your great paper on the "Race Problem." It being the first time of my life that I have ever attempted to write on this great subject.

So I begin by saying the Negro "isent in it."

Now, to make my point brief. No one can better speak of the real needs of a race than one of the same who has been reared with the masses and has suffered with them the untold hardships of life and has a broad experience of their circumstances. Now, just take the pains to compare the present with the past, for instance, as an example. There is Prof. Booker T. Washington, President of the State Normal Industrial and Agricultural School, at Tuskegee, Ala., who is laboring hard to educate a vast number of colored pupils to be skillfull in the arts of labor, to be able to meet the demands of a varied emergency in the commercial world, and is being lorded every where by the great Anglo-Saxon race as the apostle of learning among the colored race.

Be this as it may, I don't know just what either he or his great host of learders will think of my statement, "the truth is truth." I am forced to say that while I have no objections to his methods of training the hands of his pupils for usefulness in the domestical pursuits of life, yet I do object to his doctrine as a race leader. To teach the whole race to be less than men, is to blight their whole being as a unit, and this is just what he does when he says to his race, that they must "eschew from politics." Such doctrine is against the laws of nature, for no race has ever been known to rise to a common level with other races, in keeping pace with the times, in any age, who eschewed from politics. For instance, the only men of the teaming thousands of the Israelites, who were ever styled as a great race leaders, during their affliction in Egypt, was Joseph, the son of Jacob, who was sold by his brothers into bondage and became a slave in Egypt.

When he had served an unjust term of imprisonment, he was afterwards promoted to governorship of Egypt and became the executive of the Egyptian government, and the second one was Moses of the reins of the tribe of Judea, born of slave parents who had been enslaved and eschewed from politics, and became hewers of wood and drawers of water and general burden bearers, and not a leader could be found among six hundred thousand people who was noted for their scientific skill in all the industrial arts of labor and that only served to tighten the reins of the government, against their enfranchisement, and their horrifying condition grew worse and worse each day until God saw fit to take the matter in hand and relieve them of their suffering which terminated into gradual extermination by executing every male infant of the prescribed race. At this point God began to work to relieve them of all their great distress. The doctrines of the Bible cannot be refuted, "He that exalts himself shall be made abase." Pharaoh reigned and triumphed in supremacy to the fullness of his lust, until God began His mysterious work to overrule and bring deliverance to a doomed race. It is here plainly seen that God intends for the outcast and downtrodden to be led by men of their own race, and of the highest grade and culture; thus He made an example of the Israelites for all times to come, and to all races and nations. No one can say that God was not able to exalt the very humblest, so it was His plans in this case to raise them up a leader of "their own tribe, of the same lineage and tongue." Thus Moses was born of humble, pious parents, tho' they were slaves, yet they trusted in Providence to put their child where he might be rescued by mercy—not knowing God's plans; thus he was saved; the only one of his race, of his age spared and blessed and bred with sufficient intellectual skill to be able to understand the laws of Egypt in all their procedures, with the knowledge to mete out the same, and in the fullness of time, when he had ample experience, was commanded to go to the king's palace and approach the king for the freedom of his people. Not to the shops of mechanical or agricultural employment and offer to do some skillful art as a sacrifice for the king, that he might let his people go free; nor did he go to the farm to find some great spices to offer the king that he might induce him to enfranchise his people and release them from their great burdens. But God commanded Moses to go to Pharaoh, and with divine authority, and demand of him "the liberation of his people." Now, both Joseph and Moses proved to be a blessing to their people through disguise. But Mr. Washington's methods, like the great industrial and agricultural skill of Egypt, can never serve to solve the class problem that is now confronting the Negro in America. It will take men with more intellect than brick molders, wagon makers, house builders or farmers; it requires men who have a thorough knowledge of the law, invested with full execution, power to mete out the same upon their own race, and until this be accorded us as a law-abiding people our condition will continue to grow worse and worse. It is broadly known that the masses of the colored people are today homeless and that the students of Mr. Washington's school are children of homeless parents who don't own a foot of land and are living today, many of them, far out in the rural districts where all the land on which thousands of them live is owned by white men, who rent these farms to them at a tremendous high price; in many places these poor, unfortunate people number severals thousand, who have a white man to dictate to them what they must plant and what kind of house they must live in, or if they want better, they must build at their own expense, and if they fix up a decent house they only live in it one year and then pay more rent for the same the next year or move elsewhere, when at the same time they have been paying from $2 to 4 and 5 dollars per month rent for the houses, and in most places they have been paying 2 to 4 to 5 rent per acre for the lands for years; and if they attempt to buy they are either refused or the land is put to them at such a high price that they can never pay for it. I know of scores after scores of Negros today who are living in houses not fit for a horse stable and paying high rents for the same. Many of them are striving amidst just such circumstances to have their sons and daughters educated, and when they are through school and return home there is nothing for them to do but to hoe cotton and corn like they did before they were educated. They can not all be school teachers, for they never have more than a sixty days school in most places where the bulk of them live, and in most places these are entirely under the control of white trustees, who either get a part of his salary and control his politics, or he gets no school to teach, and if the party be a female, in many cases she has to give a part of her salary or cater to the lustrous wishes of some villain, who is seeking and working in every way to the downment of her and her race, or she gets no school. In the majority of cases it is thus, either money, manhood or virtue. This may seem very plain, but it is true. This is what our better class of colored teachers are being confronted with in this country, although they haven't nerve enough, many of them, to make it known to the public, and numbers of them of the better class are thus forced to idleness through these unjust channels and their usefulness destroyed, and they are just rusting out and the schools in many places are being contracted to teachers of a baser sort and lower grade who will agree with the white man in every way, and in most places never pay over $38 to $45, sometimes it runs up to $60 to $65 per term.

I know of a case here in the state where there was $600 appropriated for the public schools in one township and there was only ten white students in the township to share this money. There was about five hundred colored pupils and the white school got $375 of that money and an eight months term, while the colored pupils got three months term and the $225 was divided between five colored teachers. This fact is a fair showing that the Negro "isn't in it." Now to compare the present with the past say as far back as 1880 it was not thus and the better class of our color could get a school with little trouble. As for mechanical skill I used to work side by side with white men and nothing said about my color until there was a change wrought by whites to coalesce Negro skill and injunction, thus both monopoly and trades unions, combined to check the Negroes comity, and men got our jobs who did not know how to make a decent joint, and they were white men, and we had to either work at a great reduction or seek other quarters, or accept common labor employment; Is not this plain proof that the Negro "isn't in it?" There was a colored machinist who got one of his legs amputated while in service of a certain railroad company and was promised a life-time job at two dollars per day and was placed in a shop of the company and a white boy was put there as a subject and striker for him. Just as soon as the boy became a man and a machinist the poor, maimed instructor got in return for his wits, his job vice versa, and he is now striking for the white man for $1.25 per day.

I might ask, was it for the lack of skill that caused this change? Answer, no; for the Negro learned him what he knows, and I say it was the $2 per day that the Negro used to get which the white man is now getting to boss a Negro who was once his teacher. I know that some weaker-minded scullion will probably say that I am just bias in my opinion, but it is a good showing that the Negro "isn't in it."

I know of my own experience that I was once employed by a white man to work at the trade of house building. I was the first one to begin work on the job and had the frame ready when the other four men came to work. They were all white men. One of them had forty-five years' experience at the business and he was made boss, of course. The first thing he done after finding out of me where every piece belonged, was to get everything together. The next thing was to get this Negro out of a job, and the only reason why he did not get me out was because I had been with the proprietor long enough for him to have a knowledge of my fitness, and I, getting a hint of their intentions, I put in to baffle their skill, in which I succeeded and stayed there and finished the job after they had given it up on account of not being able to give general satisfaction, but when all was done they got credit for their work and mine too. This is to me, however, more proof that the Negro "isn't in it."

It has been repeatedly said that all American Negroes are looked on by the American Anglo-Saxon race as aliens. Be this as it may, it matters little how the Negro came to this country, we see him here, though we will not say like many others have said, "here and here to stay," for this would be contrary to ours views, feelings and wishes. But there is this we have to our credit as a race, we did not come here as renegades, scapegoats, or cutthroats. We were not driven from our ancestral home because we were villians, or because of our color, the shameful way in which we were brought, bound in fetters and chains from our fathers' land in faraway Africa to this so-called christianized America in which to all appearance has proven to be to us a secondary "Hell" in disguise, and the cruel way we were enslaved and have been and are being treated under a compromise of freedom, liberty and rights, is enough to make every member of the race, who has a shadow of manhood in his being, wish for the opportunity of returning to a land where a black skin is not always a stigma to a race, who has so unrighteously disrobed him of his freedom as a citizen of a free country and then tell him that he is a Negro and "isent in it;" and here is a truth beyond denial, the white man knew before he kidnapped and stole us from our home that we were human beings and that we were Adamatic and in a godly destined home, and he further knew that he was violating God's laws to covet and steal God's people and enslave them, and why will he yet rebel God's laws and deny us our rights?

Our sacred rights and political rights:
The right to live for those we love;
The right to die that love to prove;
The right to brighten earthly homes
With pleasant smiles and gentle tones.
Are these our rights? If so, why not
Allow us then use them well—
Our silent influence none can tell.
If these be ours, why ask for more?
We have enough to answer for.

We look on Mr. Washington's great methods of uplifting the Negro race, as a whole, much in this light. The old adage of the skilled dog might be quoted to explain one clause of thought. There was once a big dog that was trained to go to the market. One evening as he was returning from the market, just as he was crossing a stream of water—the moon was shining very bright—he chanced to see his own shadow in the water, and he imagined he had met another dog and dropped his piece of beef in the water to grab the other dog's piece, which seemed to be much larger than his, and at this point he lost all, being lifted out of his wits through imagination. So I fear that it will be thus with Mr. Washington's methods, for God knows there are more skilled Negroes today than there are jobs for them.

Lord Wolseley was once on a tour of inspection in the north of Ireland and visited the garrison schools. A little girl said to him, "Do you know every fink?" and, in an unguarded moment, the soldier said "yes." "Then can you tell me where yesterday is gone and where tomorrow comes from?" At this point the lord was obliged to admit that he did not know. "Not know," said the child; "then you don't know every fink and my daddy does."

And, in my opinion, if this question was to be asked of the so-called apostle of learning, he, like the soldier, would be obliged to admit that his problem solving methods are not a reality, and, after all, the Negro "isn't in it."

Quoting from an article that appeared in the Chattanooga (Tenn.) Sunday Times, issue of February 26, 1899, the following are Prof. Booker T. Washington's own words as they appear in print. He said:

"We don't teach books in our school much, but we teach facts," and I might just add right here that this is enough to certify that his motto is set at an ebb tide, entirely too low for safety in the time of a rough sea.

We are living in a progressive age, and if we are to make the voyage of life safely and successfully, then, I say, men must be placed at the helm who will set their sails at a sailyard above high ebb tide, and direct a course for the lighthouse above the sea level and steer clear of the breakers, and it cannot be done by such class education as Mr. Washington recommends, and if we, as a race, attempt to cross the sea of success by his methods, we are liable to be lost in the storms, and our ship dashed to pieces on the brakers.

If there is any sign of industrial skill making men fit subjects for national services, the Negro is a unit in that class and has been a constant student for 280 years of that school. But I disagree with that kind of doctrine on these grounds. Quoting from past records, having read of scores of great men of all times and ages, not one of them ever arose to national honors—aside from politics. The Scriptures say "What is has been, and what has been, is." If we are to be guided by the Scriptures, then away goes Mr. Washington's problem-solving methods, for no man in the knowledge of history has ever been promoted into any political position because of his ability as a farmer, wheelwright, brick-maker, lumber-maker, harness-maker, house-builder, shoemaker, horse-feeder or cow-milker. For instance, take George Washington, the first president of the United States, and none of the above mentioned trades served to promote him and from him down to the present president. Admitting that some of them were born poor, and did split rails, drive teams, farm a little and done some other drudgery work, but those trades never served to promote one of them. They naturally possessed a more marked ability that led to their promotion, and they all understood the tactics of law, which served to elevate them. They all rose by having a thorough knowledge of the law, and the bulk of the great men of today that is standing at the head of the government, never was nor never will be trained in the industrial and agricultural schools, no, not one third of all the political officials from the white house down to the county representatives, know comparatively little or nothing about the use of such as mechanical, architectural, machinery or farming implements; and has little or no knowledge of such trades and the public is not seeking that class of men to place there. If skill made men fit subjects for public duty, we may rest assured that it was intellectual and not industrial skill; or in other words, if industrial skill was or ever would be a solution; and if this problem is solvable and can be solved by this method, then I say we have the solution already prepared, for most assuredly we have enough skilled men out of 10,000,000 of Negroes to have more than one in Congress and that one is not an industrial subject but an intellectual, skilled man, and here I am forced to say is where the secret lay, wrapped in the womb of revolution, impregnated with treachery." It is an evident fact that this question was not formed of the industrial, mechanical or agricultural, generative nature; nor either was the body of men who served to frame, shape and erect this government, supposed to have been men of that class or versed in the use of such as farming, industrial or agricultural implements, and did not use them in the prosecution of their work or labors in completing a constitutional code. Boards were not used for paper, mortar for ink, chisels for writing pens, nor forage barns for libraries. Such materials were not necessary, and thus we see in the generative order the fate of the industrial skill, that it is degenerative to begin and it is totally defunct in the end. Those men were men of high intellectual culture and of high standing in morals and language, in politics and in executive powers, and until this right has been accorded the Negro on equal basis with all other races he can never feel like a citizen of a country clothed in disfranchisement, barred out from his rights.

But when he asks for this he is told that he is too fast, asking for something he doesn't need. If there is any hope for the Negro in America I can't see it, and am forced to say the Negro "isn't in it."

It has been said time and again that all the colored man needs here in this country is dirt and money, but I dispute any such foolish jesting and none but idiots and scallions will claim and hold to such idiotism. The Negro has just as much showing in law in this country as the two cats that went before Judge Monkey to divide their cheese; they got the quarrel, and Judge Monkey got the cheese, so it is with the Negro in this country; whether he be poor or rich when he goes to law with another Negro or a white man he gets the suit and the disgrace and the white man gets the money. I know of Negroes here in this state who own good property and dare to live on it, just because a white man objects of him having a public cotton gin so near to his. I know of one that was a quite well-to-do farmer who had to go to a white man and ask permission of him that he might bury his wife on his own place, and he told Negro, yes he could bury his wife, but could not stay any longer. Now, what good is that Negro's money and land to him? I have seen others taken by the sheriff and marched to the depot, put on the train and told not to come back there any more; all this just because the colored boys didn't want to see their women run over by white men. These facts are more proof to me that the Negro "isn't in it."

If we could all understand our situation and stop howling around like fools about not having lost anything in Africa and are not going there to find anything, and get there like men and go on over. Every one of us that can go, the sooner we will be able to solve this problem by blending our industral, agricultural and intellectual skill, in one combined force in a free land, in a free government. When we, like soldiers of Christ, arise and harken to the call that has been echoed to us so often across the sea from the home of the free in the land of the brave, let each of us ask himself the question, shall I ever get home where I can sing, I bid farewell to every fear and wipe my weeping eyes. I say, all hail the day when my prayer will be every Afro-American's prayer, and we can meet and greet each other on Africa's sunny plains and our problem will be solved. With no superior race to flay us at the stake, bury us in the rivers and lakes, shoot us down like mad dogs or swing us to a limb and perforate our bodies with bullets and then tell us that we are Negroes and "isn't in it."

Now, dear editor, you will please pardon my lengthy article. I did not intend to write so much, but my thoughts seem to ripen as fast as I can write, so I'll just conclude for the present and continue my subject in other issues.

REV. F. P. BISHOP,
P. O. Box 22, Stevenson, Ala.

REV. ROBERT HOPE, D.D., whom we first met in South Africa, at Cape Town, and who for some time has been at Steelton, Pa., has just been assigned to an appointment at Cape Palmas, in Liberia, West Africa. Dr. Hope will sail for Africa about the 1st of June. He is a priest of the Church of England and is in full sympathy with Africa and the African race. Cape Palmas will be blessed with the presence of this great man.

THE CRISIS HAS COME

Will the Negro Follow His Leaders?

WILL HE BECOME UNITED?

Christendom Appealed To In the Interest Of Humanity.

TO MY COUNTRYMEN—GREETING:

Had we been engaged in the discussion of some new subject, fellow-countrymen, I would have waited until most of the usual writers had declared their opinions. If I had approved of anything proposed by them, I should have remained silent; if not, I would have then attempted to speak my sentiments. But since those very points on which these writers have oftentimes been heard already, are, at this time to be considered, though I have entered the discussion in haste, I presume I may expect your pardon; for if they on former occasions had advised the necessary measures, you would not have found it needful to consult at this time.

First, then, my countrymen, these outrages heaped upon the Negro in the south should not cause us to view them as being entirely deplorable; for, after all, it is a fact that our own total indolence has been the cause of all our present troubles and present difficulties.

I will admit, fellow countrymen, the fact that Rt. Hon. H. M. Turner, D. D., Senior Bishop of the A. M. E. Church, is doing much to educate the Negro to know himself, to know and honor his illustrious progenitors. I can say as much in behalf of the Hon. John Mitchell, editor of the "Richmond Planet," and T. Thomas Fortune of the "New York Age," the Hon. Chris Perry, publisher of the Philadelphia Weekly Tribune, and hundreds more could be named but for want of time.

I had hoped in all my heart that when the war against Spain in Cuba should be ended, and since America had published to the world that she was intervening in Cuba for humanity's sake, I had hoped that the success of American arms in a righteous cause would also teach America to be brave and manly enough to defend humanity at home in America.

I am an American Negro, born in the state of North Carolina, educated at the Lincoln University, Pennsylvania, also graduated at Lake Forest University, Law Department, and was admitted to the bar of Illinois in 1891, took the oath to support the constitution, etc. I am therefore an American citizen, even though I am in Africa and in the "Republic of Liberia," yet all this boundless Atlantic ocean cannot lessen my love for the Negro race in America nor cause me to hold my peace when I hear the cry of my people down in that southland where mob rule, race riot, illegal disfranchisement and lynching of the poor helpless Negroes go on in the even tenor of their way.

It seems to me that if America is consistent in her Cuban intervention, she would see the same evil going on at home as that which caused the fires of patriotism to burn fresh on the altars of American liberty, and sent thousands of her loyal sons into Cuba to sacrifice their noble lives upon Cuban soil that the poor, ill treated Negroes and Indians might have the flag of liberty raised in their behalf, and in short that they might be be freemen. It seems strange to me, passing strange, how a republican form of government can, so to speak, make its constitution so elastic to extend to a foreign power and intervene in behalf of outraged humanity and still refuse to see that the constitution is capable of the same elasticity at home, and in behalf of the sample Christian cause, and the same race. The aid of Federal arms is needed in America, in behalf of the black man, to a much greater degree than it was in Cuba. Yet, the American people appear to be totally blind to this fact. Even the American church holds its peace. Not a white pulpit has raised its voice in behalf of humanity in the south. Why? Because they are Negroes! God forbid, but, alas! It is true, and that to eternal shame of the church. Nor do I hear the voice of any one of the great American daily papers speaking in tones of thunder in behalf of humanity in America. Why? Do you overlook the fact that, twelve millions (12,000,000) of Negroes in your midst is worthy of some consideration?

I know, Mr. Editor, that down in your heart, in the deep recesses of your soul, your Christian spirit is in sympathy with the down trodden black man in the south.

I know furthermore, that there are in the north thousands of white men and women know that the Negro is treated wrongfully, and feel sorry for his unfortunate status, but feel powerless to aid him without bringing odium upon themselves and their families.

Then, I feel it my duty to say in conclusion, since the idea of an "international convention" has been intimated through THE VOICE OF MISSIONS that Negro leaders must now come to the front and acquit themselves like men. And the American Negro, in turn, must learn this fact, that in order for his leaders to accomplish any

CONTINUED ON FOURTH PAGE.

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Write to Abbeville.

Brother A. W. White of Sylacauga, Ala., has our thanks for his long letter giving an account of when he first saw us, heard us preach, how the people were stirred, many things we said, how we took in members, but we have no time to read such a life sketch at present. We just reached home this morning; we have been replying to letters all day and until twelve o'clock tonight. Went to work on the VOICE OF MISSIONS half past twelve and will work till day, take the cars at seven o'clock to meet the Women's Convention at Union Springs, Ala., and then we will start to Cuba, and you are stretched out in the bed with your wife, asleep, and when I start I will leave over twelve hundred letters not read much less answered. Everybody who recollect anything about our life, words, speeches, sermons, struggles; running from Ku-Kluxs, etc., can write them to Abbeville, S. C., where we shall go to celebrate our fiftieth anniversary as a member af the Methodist church, from July 12th to July 18th.

Then everybody who can remember anything about our labors, words or utterances or anything we have done, can write us there, and as the history of our life got burnt up, if enough should write on this line, we will print them and make a book of them as somewhat of a history of our checkered life. So wait until then and write anything you desire about our public career. Please be charitable, however, when you come to our bad deeds, for we are trying to beg the Lord to cast those he knows of us, into the sea of forgetfulness.

H. M. T.

AFRO-AMERICAN REVIEW.

REV. J. S. WOOD, A. M., of Mattoon, Ill., well known to the Ministers of the A. M. E. Church, and to the Africanites throughout the country, by reason of his former literary labors and achievements, has just launched a bi-monthly magazine of forty pages, 9x12, beautifully illustrated, large, clear tye, bold and distinct head lines, well filled with able editorials and contributions, largely racial in the trend of their tendencies, and is one of the few papers or periodicals, out of about two hundred that come to our office, which we could not deny ourself from reading from start to finish. Price $1.00 a year, single copies 10 cents. We commend this Review to our patrons, for it ranks with the best peridiodicals of the race, such as the Christian Recorder, Freeman, New York Age, Colored American, Christian Index, A. M. E. and A. M. E. Z. Reviews, Defender, Methodist Herald and papers and periodicals of that class. It is not one of those periodicals that may be classed with those that have a colored man's heading and a white man's reading matter, of which there is such a vast number being published, and we wish to our heart that they would stop sending them to this office for we dislike to see them.

REV. A. J. FLEMING of Rives, Tenn., writes a severe attack upon Rev. John N. Abby, M. D., and says more than we think prudent to publish, although Dr. Abby has left our church; moreover, some of his communications we cannot read, nor could the type-setters read it to the satisfaction of our patrons. While Dr. Abby has left the A. M. E. Church, we have not heard of him writing abusive letters and slandering the brethren he has left behind, and then possibly come trying to sneak back, as some others have done. While we are grateful to Bro. Fleming for his support of THE VOICE, and commend his great judgment in opposing the fifth year outrage, and regret that he has not been treated better in appointments, yet we decline to publish his communication.

LET the Bishop exercise his judgment and send the man back five years if he desires. I do not believe in tieing the hands of the Bishop. The above is the jargon of some or these oily-mouth advocates of the five-year term. Some Bishops have no more backbone than a gristle when it comes to changing a prominent man. If it comes to that, then some Pastors will stay twenty-five years, or for life.

DR. F. G. SNELSON is reappointed by Bishop Grant Presiding Elder of the Sierra Leone Conference and General Superintendent of the West Coast of Africa from Senagambia to the Congo, a distance of least twenty-five hundred miles, to the exception of the Republic of Liberia, which is under the superintendency of Presiding Elder L. C. Curtis.

Full reports of our Easter day collection, including the ministers who collected and the churches that contributed, amounts will be published in full in the June issue of the Voice of Missions. This will give ample time for everybody to send their monies collected to Rev. Dr. H. B. Parks, Room 61, Bible House, New York City.

PRESIDENT W. H. COUNCIL, PH. D., AND STARTLING FACTS.

The Agricultural and Mechanical College of Alabama, located at Normal, Ala., held its Sixth Annual Industrial Congress April 15th. A large number of college presidents, professors and literary men were present, and the congress was a grand and instructive affair. We are sorry that we cannot print a full report of its proceedings in this issue. We will only be able to give a short extract from the voluminous and masterly speech of President Council, the brainiest Negro of America, to which we would invite the attention of our readers and ask their solemn attention to the statements as delivered by this great man. What a pity that the condition of things in this country drives so many of our people to the city for protection. But see the result of city life compared to the country.

PRESIDENT COUNCIL'S ADDRESS.

Prof. Council addressed the congress as follows:

My Friends—I am glad to meet you and welcome you to our Sixth Annual Industrial Congress at Normal. These meetings are designed to inquire into and discuss the conditions of every phase of Negro industrial life. We are to investigate ourselves and discover the weak points in our own life, and seek remedies which lie within our own reach. Only by introspection—by turning the searchlight into our own lives, are we able to rise above our present condition to more favorable environments.

It is great pleasure for me to announce that a new feature will be added to our congress at this meeting; a closer inspection our home life and a faithful presentation of the duties, responsibilities and relations of father, mother and child.

The beneficial results of these meetings and the lifting-up influence of Normal are manifest throughout this section. Recently carefully compiled statistics of births and deaths in one of the most populous and progressive counties in north Alabama show a healthful condition of the processes of civilization among the Negroes where they are more largely employed, removed from vice, and consequently have more comforts. Studying the statistics above referred we have:

City of 5,286 white, and 4,714 colored.

	Birth rate.	Death rate.
White	16.64	16.39
Colored	9.55	26.70

It is seen from this that the whites increase 25 per thousand and the Negroes decrease 7.15 per thousand in the city, where comforts and employment are lowest among the Negroes. This is not due so much to the one room cabin as what goes on in the one room cabin. But when we consider city and county together we note a different result in favor of the Negro. In a population of 22,036 white and 20,964 Negroes we have:

	Births	Deaths
White	9.51	7.25
Negroes	8.75	7.21

But when we leave the city where Negro comforts and employment are lowest and crime highest, and go to the country, excluding the city, we see a far different result.

	Births	Deaths
White	7.03	4.37
Negroes	8.60	2.95

Here where we find the industrial life, and comforts running highest, and crime less frequent, we find the Negro birth rate and death rate more favorable.

Industry and the comforts which accompany it prevent crime, prolong life, and increase happiness. I wish in these meetings to study these statistics as they relate to each neighborhood life.

President Booker T. Washington, LL D., of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, addressed the members of the Birmingham, Alabama, Lyceum, an organization composed exclusively of intellectual southern white men and women Thursday evening, March 30, upon the Negro question. His reception at their hands was hearty, generous, and sincere. The Birmingham Daily News, an influential newspaper of Birmingham, speaks thus of the lecturer and his address:

"No speaker has ever lectured to members of the Birmingham Lyceum Course who so thoroughly held his hearers, so absolutely made them hang upon his words and withal was so entertaining in wit and humor, so keenly alive to the nicety of each phase of his subject, so deft in delicate coloring of a delegate thought, so wise, so eloquent, so earnest, so truthful and so inspiring as a teacher and an apostle as Booker Washington, President of the Tuskegee Institute for Colored Young Men and Women, who addressed members of the Lyceum at Seals' Hall last night. To hear this man is to be educated in one of the most serious questions before the southern people. Not to hear him is to miss an opportunity to be informed about that which every southern man and woman ought to be informed about." * * * * * *

"Thus for an hour and a half the speaker held the audience, and held it well. His wit was at times superbly brilliant. He received more applause than any speaker who has been in Birmingham in years. The force of truth was in him, and that is the secret of his power. The audience was moderate in size, but well sprinkled with ladies. The lesson should have had a thousand scholars to hear it."

MISS MATTIE KINDRED, of Perote, Ala., pays Rev. Wm. Pyles a high compliment and says for fifteen years the preachers of that work have been trying or pretending to try, to build a parsonage, but Rev. Pyles has built a three room parsonage since Conference, and paid for it. The worthless preachers who have been there for fifteen years, are the kind of clerical coons who would like to stay five years at one church.

THE Alabama trustees of Payne University, who are to meet in Selma on the 17th and 18th of May, are expected to be on hand without fail. We hope they will bring just a little more money than they will need for personal comfort. The Georgia Trustees of Morris Brown will be on hand without fail.

LET GOD THANK YOU.

Rev. J. T. Thomas, B. D., Pastor of Guyton circuit, who collected $12 on Easter Sabbath, full amount assessed by his Presiding Elder, writes THE VOICE the program of his services, and sends the names of those who contributed to the cause of Missions for publication. Of course we cannot give that much space from the crowded columns of a paper like THE VOICE. Then if we publish the names of his contributors we must do the same for all the other Pastors, which would require a paper about two hundred feet long and a hundred feet wide, and it would cost about seven thousand dollars to print it. We have been compelled to deny scores of other Pastors the same, who have sent in thousands of names that only gave ten cents each, and some five cents. We would feel disgraced to see our names thus in print. Let the people give and work for God and He will publish it in the papers of Heaven and crown the workers with eternal life, and as many people will learn of it then as drops of water that have fallen from the clouds in the last ten thousand years. There is too much of a disposition among our people, anyway, to receive the honors and compliments of earth, and thereby miss the rewards of Heaven. We had rather receive one smile from God, than the compliments and praises of millions and billions and trillions and quadrillions and quintillions and even decillions of earth. Too many people are seeking earthly thanks to the neglect of heavenly graces. The thanks of God; the gratitude of the skies is what we should seek. "When thou prayest and doeth alms enter into thy closet, give thy alms in secret, and your Father will reward you openly," is the language of the mighty God. However, we thank the contributors of the Guyton circuit.

A LAZY SCAMP.

We reached Savannah Sabbath morning, April 9th, endeavored to fill three different pupits to immense congregations, spoke three times Monday. In the afternoon we lectured before the women of Savannah, not only to a crowded house, but scores of ladies were turned away, and again twice on Tuesday, making nine times in less than three days, and every appointment was attended with crowded houses whether lecturing or preaching. It makes us sick to hear so many of our little sham preachers whining about not being able to preach twice on the Sabbath and can't give a religious lecture on Wednesday on Thursday night to their congregations, and if the lazy scamps were not so-called ministers, they could drive the pick-axe, maul rails or break rock all day. We have Pastors in our ministry that the people ought to starve to death, if they do not. Here is a letter from a good church and congregation, who writes us that their Pastor is too lazy to preach more than once a Sabbath, and too lazy even to sing. If we live to see another Conference and are able to preside over it, we will send this lazy chap where the birds will help him to sing and where no one will be disappointed if he never preaches.

"WHO are to be 'Marse Bishops' at the next General Conference is not near as important as a great many other things the church is in need of," said an Alabama Elder a few days ago, and we concur with our Alabama brother that there is more needed than who are to be Bishops at the present time. Call them "Marse" or Master if they choose; but unless the next General Conference puts an end to mortgaging our churches for the purpose of piling up debts which the mortgaging preacher never intends to pay or try to pay, our connection will soon be swamped. The chief object of mortgaging churches is to get money so they can grab at least a third of it and sometimes half for their own pockets, because they are too weak, or too wicked, as a general rule, to collect money from the people. Every Church that money can be raised upon by mortgage, is being mortgaged, and we now say, O, yes! O, yes! O, yes! We warn our Connection that we are on the verge of being ruined, blasted and demolished by these mortgages and the bulk of these dishonest rascals are composed of fifth year men. There must be power vested somewhere to stop this mortgaging and permission must be given from some honorable source or it must be made a crime to mortgage a church after our next General Conference. As we write these lines we are frightened for our future as a Church. We dare not write what we know.

PROF. SCARBOROUGH of Wilberforce, Dr. Philipps, editor of the Index, and a score of others, have written in commendable terms of the Philosophic and Scientific Congress, which will convene in Atlanta, Ga., July 5th. Some of our Georgia white papers think it ought to be a convention in the interest of Democratic politics, or to teach Negroes to be humble and submissive to white domination. We have no objection to white rule, when it is just and right, but when it means jim crow cars, being ruled off of the jury and the bloody lynchers, etc., then we object.

MISS MARY A. PATTON of Allenton, Ala., writes that she has received a letter from Rev. F. G. Snelson, Ph. D., F. R. G. S., Presiding Elder of the Sierra Leone Conferance, W. Africa, and her gratitude is illimitable. The reception of a letter from Africa, and from such a distinguished man, thunderstruck her with such an avalanche of delight that she appears to have been flabbergasted and shrouded in bewilderment, yet the Allenton church appears to have only collected four dollars and thirty-one cents, but the Pastor and his congregation, and not Miss Patton, are culpable for that deficit.

REV. G. T. WATKINS, D. D., of West Chester, Pa., and Rev. J. C. Brock of Wilmington, Del., testify that Mrs. W. H. Jones has not departed this life, as was published in our last issue. We are sorry that we unfortunately disturbed the peace and harmony of that most excellent lady; nevertheless, Rev. Jones wrote the same to Rev. R. D. Brooks of Selma, Ala., unless the letter was a forgery, which we all know to the contratary. We will not write at present as we feel, as we might say too much, as we are indignant.

DELEGATES to the General Conference will be elected at our next Annual Conferences and every man who wishes to outrage the church by remaining five years should be left at home. Scores and scores of Pastors in our district have worn out since the last Annual Conference. We have had to beg three congregations in the last three weeks to please hold on to their Pastors till Conference, such is their unacceptability.

THE NEGRO SHOULD NOT ENTER THE ARMY.

It is about time for the ministers of the A. M. E. Church, who, in the aggregate, are the most progressive, enlightened and racial of the Africanite ministry of the world, with the highest regard for all other denominations, to begin to tell the young men of our race to stay out of the United States army. If it is a white man's government, and we grant it is, let him take care of it. The Negro has no flag to defend. There is not a star in the flag of this nation, out of the forty odd, that the colored race can claim, nor is there any symbol signalized in the colors of the flag that he can presume to call his, unless it would be the stripes, and the stripes are now too good for him. He is only regarded as entitled to powder and lead and the burning fagots. He has no civil, social, political, judicial or existing rights any longer. He may exist, be or live till the lynchers say he must die, and when they get ready to demand his life, the nation, from President McKinley down, down and down to the most contemptible white riff-raff, says well done! If not in words, they say it by their silence; and those who did enlist some months ago, were abused, misrepresented and villified when they even passed through the country, worse than brutes would have been. If they came out of the cars and walked about the depot, they were charged with trying to kill men, women and children, and fire the cities and villages. If they sat in the cars and failed to get out, the newspapers branded them with cowardice, and said they were afraid, they knew what would follow, while one town would telegraph to the next that Negro soldiers would pass through. 'Have your armed police at the railroad station, armed to the teeth and ready to shoot them down upon the slightest provocation.' Yet the same towns and villages were ready to supply them with all the rot-gut whiskey they were able to purchase, to transform them into maniacs and human devils, if these soldiers were low enough to drink the infernal drug. We now ask, in the face of these facts, and they are not half told, what does the Negro want to enlist lay his life upon the alter of the nation and die for? What is to be gained? Where is the credit? Who will accord it to him? In what particular will the race be benefited? Suppose the Negro should enlist in great numbers and go to the Spanish islands and help to subjugate the the territory now in dispute, and subordinate it to the dictatorial whim of the United States. What right, what privilege, what immunity, what enjoyment, what possession will he be the recipient of? A Cuban from Havana who was compelled to ride with us in a jim-crow car a week ago, and who was as mad as vengence at this restriction of his manhood, told us that the diabolical prejudice of the United States was being exhibited there, and his curse-words were sulphuretic vengence itself. He said "This valueing a man by his color was unknown in Cuba until the scoundrels and villians of this country went there." He showed us papers which represented him as a great business man, dealing in the finest tobacco and cigars, yet he was compelled to ride in the jim-crow car or be mobbed at every station, and this Cuban was not a black man. We ask the young men of the Negro race if you have got any life to throw away for such a country as this? If you have a spare life on hand, that you wish to dispose of by sacrifice, for mercy's sake, for honor's sake, for manhood's sake, and for common sense sake throw it away for a better purpose, in a nobler act, in doing something that will perpetuate your memory, to say the least. While we are the first Africanite Chaplain in the history of the nation, and have once been proud of the flag of this nation as it waved and flaunted in the air, as a Negro we regard it a worthless rag. It is the symbol of liberty, of manhood sovereignty and of national independence to the white man, we grant, and he should justly be proud of it, but to the colored man, that has any sense, any honor, and is not a scullionized fool, it is a miserable dirty rag. We repeat that the A. M. E. ministry, yes, and the Negro ministry of the country should fight the enlistment of colored men in the United States army, as they would liquor brothels, thievery, breaking the Sabbath, or any crime even in the catalogue of villainy. The Negro minister of the gospel who would encourage enlistment in the United States army, in the condition things are now, encourages murder and the shedding of innocent blood for nothing, as the foolish young men do not know what steps they are taking. Moreover, the bulk of the white people do not want colored soldiers. Our own governor disapproves of it. The majority of the white press is against it. They regard the black soldiers as monstrosities, and we regard them monstrosities also. Again we say to the colored men, stay out of the United States army. Take no oath to protect any flag that offers no protection to its sable defenders. If we had the voice of seven thunders, we would sound a protest against Negro enlistment till the very ground shook beneath our feet.

ALABAMA WOMEN IN SESSION.

Something over a hundred ladies, members of the Women's Home and Foreign Missionary Society within the bounds of the Alabama Conference (not North and Central Alabama Conferences), in compliance with our call issued some few months ago, met at Union Springs, Ala., April 18th, in the church of which Rev. James A. Farrier is Pastor. Mrs. Sara J. Duncan, general superintendent of said organization, was present and presided with great dignity. She opened the convention in a speech of an hour and a half in length and reviewed the business of the convention, the duties and power of woman, the demands of our Missionary field, the greatness of Dr. Parks, the triumphal return of Bishop Grant from his recent trip to Sierra Leone and Liberia, Africa, and other things eloquently spoken. It was a novel sight to see so many of the grand women of Alabama Conference deliberating and transacting their own business. Bishop Turner spoke before the ladies at night for two hours and a half in the spacious courthouse building before a large concourse of people, consisting of colored and white. As a full report will appear in The Searchlight, the organ of said Missionary society, of which Mrs. Duncan is editor-in-chief, we will refer our readers to the said paper, the women's own paper, for a more detailed account of the proceedings.

OUR ADVERTISING RATES ARE EXTREMELY LOW, AND ARE A GREAT INDUCEMENT FOR BUSINESS MEN TO PATRONIZE OUR COLUMNS. TRY US.

GLOOMY! GLOOMY! GLOOMY!

According to the daily papers, at this time a thousand or fifteen hundred white men are scouring the country for Sam Hose, the murderer and rapist; and up to the present writing we are pleased to say we have heard of no violence being perpetrated indiscriminately upon the Africanite race; this is better treatment from the infuriated whites than we expected, considering the unprotected condition of the race in this country, but hear, if you please, this is only the inaugration of a new measure destined to ripen into such vengeance that the muched talked of "thousand Negroes a week" being put to death. Let a thousand or fifteen hundred infuriated men ransack the country a few more times as they are now doing for Same Hose and they will break loose in the indiscriminate slaughter of the race and a reign of blood and terror will set in that will paralyze the civilized world; and we see but one way to prevent it, and that is African emigration. You, who are opponents of this measure, this preventative, this precaution and this plan of security, are now called upon to present your scheme, your project, your statesmanship, your compromise, your theories, your proposition, your craft, your tactics, your alternative, your counter project, your contrivance, your cunning or your expedient to avert the coming slaughter that awaits us or shut your rotton fool mouths, and let dogs bark, roosters crow or geese hiss for it, is better music to the men of sense and brain than your ignorant babble, which is as worthless as the bray of an ass in these times of dread and horror. Oh, for a thousand ships to ply between here and Africa, and little as you may think, God will send them, mercy will provide them; and the hills and valleys of Liberia will yet resound with praises and expressions of gratitude that the choirs of Heaven shall feel the force of.

JUSTICE STEPHEN J. FIELD DEAD.

Justice Field—or rather *Injustice* Field—of the United States supreme court, who assisted in issuing one of the most disgraceful, brutal and wicked decisions against the colored race that ever disgraced the pages of history, has gone to stand before a greater Judge than he, and if his Judge shall decide his case in accordance with the manner he decided the civil, social and political rights of the Negro, then his doom to eternal woe is a certainty.

We have no tears to shed. Had he died, however, before he participated in that horrorific decision, it would have been better for his soul and better for his name. He has gone to his grave under the curse of millions.

REV. JAMES M. TOWNSEND, D. D., Pastor of Allen Temple, Cincinnati, Ohio, in our opinion, should be taken off of the shelf, where he has practically been pigeon-holed ever since President Harrison appointed him Commissioner of Public Lands in Washington, D. C. Dr. Townsend was Bishop Grant's great competitor for the Episcopal chair at the General Conference of 1888, and would have been elected, possibly, on the first ballot in 1892 had the Bishop of his district not decided that his acceptance produced an interregnum in the years of his consecutive ministry—a condition which had previously applied to Turner, Arnett and, we think, to Derrick. But our Bishops did not bother with the consecutivity, as all of us preached, lectured and worked as hard for the A. M. E. Church during our official connection with the General Government or State as we did at any other time, and possibly we wielded an extra influence, for it was an extra recognition. Townsend is a great man and rendered great service. Dr. Arnett, by his great speeches, rid Ohio of all Negro laws, and Dr. Townsend, by his indomitable courage and inimitable eloquence, cleared the statute books of Indiana of all Negro laws when he, like Arnett in Ohio, was a member of the Indiana legislature. So while we are lauding so many men for this General Office and that General Office, and for the Bishopric, who never built a church, who never paid for one, who never established a Mission, who never took in five hundred members and who cannot point to anything they have done, but a little blab, we think it would be well to remember we have men of worth and merit in our midst. Townsend went to England and had an iron church made, with seats, pulpit and altar, and shipped it to one of our Foreign Missions, and stands today as the father of Foreign Missionary edifices in our church. It makes us indignant to see the names of some of our ministerial coxcombs paraded through the papers by some of our little timber-heads as men capable of making such wonderful Bishops and marvelous general officers—and my God, what have they done beyond a little strut and swagger? What do these little cymbling or squash heads know about Bishop qualifications, anyway? The thing has become disgusting. If the A. M. E. Church proposes to parade Bishop candidates through the papers more than all the other Episcopal Methodist churches in the world put together, for the sake of our honor, our intelligence and respect for God and man, let us parade the names of men who have done something.

THE inhuman and terrible lynching bee which disgraced the state, at Palmetto, Ga., a few weeks ago, has been succeeded, a few days ago, by one of the most revolting and brutal outrages known to history by a member of the Negro race. The affair sickens us; we can scarcely keep our balance. True, we were told, as we passed the scene of action yesterday from this writing, that the murder of Mr. Cranford by Sam Hose grew out of a fuss or some kind of dispute about wages, but suppose it did; we have millions of such wrangles, but the life of neither of the contending parties is victimized, because of wage misunderstandings. While the whole Negro race is no more entitled to be blamed for what Hose did than the entire white race is to be blamed for what the bloody lynchers did at Palmetto, as some are trying to do, yet the crime of Hose is not mitigated in the least, because monstrous white fiends have been guilty of revolting and diabolical crimes also. The crime of murder and rape in just a few minutes of each other is so dreadfully horrible that the very thought is sickening. We can write no more, because we are lost for words to express our regret and horror.

THESE five-year men may fool the ordinary voters of their Annual Conferences, and get elected to the General Conference, but we wish to tell them once for all, they will have no church soon, if they make that abominable thing a law in our church, for every man who is a five-year-term man is an enemy to its enlargement.

WONDERFUL LETTER FROM LIBERIA

Senator James H. Dennis Writes as a Statesman.

Dear Editor—Please allow me space in your paper, this issue, in order to let the people of Texas and elsewhere in the United States know that I have in my possession a letter which I received received recently from Hon. James H. Dennis of Harper, Liberia.

Many of our weak-minded Afro-Americans here are under the impression that a letter could not be sent, nor received from Africa. How strange it is that such weak-minded Negroes always look for the dark side of everything in life. Please publish this letter at once:

HARPER, CAPE PALMAS, LIBERIA,
February 10, 1899.

Mr. William Bowman, P. M., Tulsy, Texas:

Dear Sir—Your favor of December 21, 1898, came safe to hand and was read with great interest by me and my colleague, the Hon. Jas. J. Dossen. We are, indeed, very sorry to hear of the troubles the Negroes are having to contend with in the United States of America, but we are very proud to know that you, for one, are determined to come to Liberia and be a man among men. Then come and be welcome!

We are quite willing to give you any information that may be in our power, touching Liberia, and more especially Cape Palmas, the place of our birth and home.

We feel it, more than we can express, that the time has come for us to bestir ourselves and do what we can to help, in a truthful way, to rightly enlighten the confused mind of the American Negro, in order to prepare him to return to his fatherland—the land of promise—the land where every prospect pleases, and only man is vile.

I would like to know from you what your people in Texas are thinking about touching the emigration movement in large numbers to Liberia by the Americo-Africanites? The 20th century is rushing upon us. What do they think about the redemption of Africa? Will they be satisfied and allow the white race to control and rule the entire world? The white man now controls Europe, Asia and America? Must he be allowed to rule Africa? God forbid! For He has given Africa a hostile climate to the white man, and this has kept millions of them out of it; but still, a small number of them will come, and are willing to suffer and die after the wealth of Africa.

By this, cannot the Negro see and know that God has thus preserved Africa for the African race? Many Negroes have been here from the United States and returned (back) carrying false and evil reports about Liberia. So did ten (10) of the dozen spies that went to spy out the Promised Land of Canaan in the days of Moses. We are presently in need of large accessions of our colored brethren to come out and settle among us. We have several places for thousands of them in this country (Liberia), on the Cavally. This river has not yet been settled by colonized American people. Though there are Mission stations opened thereon, manned by both white American Missionaries and our trained native Liberian.

The native tribes who inhabit the lands along this river are not numerous as they are along the sea-board. The lands are rolling, fertile and heavily timbered and the forests contain rubber and other natural wealth.

We need the skill and brain of the trained American Negroes to come out and assist us in the developement of this rich country.

I enclose price current of African products in the European markets. If any of you understand the business of cutting and hewing logs from the forest and conveying them down rivers by floating or rafting, I thing money can be made at this work. Our African mahogany is worth, (see price current herewith enclosed 4-6 per foot). Some logs bring from 10 to 30 pounds sterling in England.

We invite sawyers, carpenters, blacksmiths, shoe-makers, tin, silver, goldsmiths, tanners, tailors and farmers to come out. The lands are waiting for them. I have mailed you six copies of the second issue of the "Cape Palmas Reporter," and will send you the third issue shortly. Try and get subscribers and let us hear from you.

Yours Respectfully,
JAS. H. DENNIS.

NOTE.

Now the Afro-Americans can see by reading the above letter that it coincides with the bulletins issued in this country by the International Migration and American Colonization Societies. It also verifies what has been rehearsed to us by these Africans who were brought to America before the war of 1861. We have ten (10) of them now living in this county (Brazoria) today.

The people in this part of this state were surprised when I presented Hon. Jas. H. Dennis' letter, bearing the postage stamp of Liberia. I am here to note the critics and all enemies to African emigration, who have asserted that the Liberian government was framed by barbarians and heathens, that they are far mistaken. No barbarian or heathen country has postage stamps like those of the Republic of Liberia. Since I received said letter my office has been thronged with eager men and women.

I pray that the Afro-American may come into the road which leads to common sense, liberty and through the republic of Liberia. With all of his education, wealth and morals, the Afro-American here has neither a national stamp nor a full name of his own, but bears the name of some member of the Jamestown crowd who came to America in 1607.

The kings and chieftains of Africa, who are subscribers to THE VOICE OF MISSIONS, are invited to write me at any time. I'll esteem it as a blessing.

They whip and lynch the Negro here,
And hunt him, as a deer,
But still the Negro lingers here,
Unheeding Liberia's call so dear.

Your servant,
WM. BOWMAN, P. M.,
Tulsy, Texas.

VICAR BISHOP DWANE AT HOME.

Rev. M. M. Mokone, Presiding Elder of Cape Town District, South Africa, writes us of the arrival of Vicar Bishop Dwane home, in good health, and greatly encouraged. We are sure everybody in America, who saw and heard the Vicar, will be delighted at this news.

The Negro Problem Reviewed.

EDITOR VOICE OF MISSIONS:

This is the first time I have ever presented anything to the paper for publication. Why I wish to write is, I want to speak in the defense of our race. We cannot say too much in defense of ourselves in the right direction. God will bless and help us when defending ourselves in the right. You know as well as I that in this land today there are Negroes being lynched and shot down like dogs and it is all done for prejudice.

The United States of America boasts of her good government, but where is it now? It is gone forever, and has left a bloody stain upon Georgia and the United States that will never be erased from memory's page while life endures. I don't really believe that any other country would have allowed so much lynching and destroying of human lives in one week and nothing done to prevent it. I agree with Bishop Turner; I believe the Negro should be to himself, and the proper place for him is in Africa where he originated from.

LYNCHING.

Hell would have trembled, the very devil himself would have hoisted his wings and flown away, had they beheld such a treacherous crime as was enacted on March 15th, at Palmetto, Ga. Listen! These poor, wretched souls rushed into eternity, and probably lost forever. It was sad to read of the pitiful pleas and sad cries of those poor, dying men. The laws of the United States are not any protection to the Negro at all. If they were, they would stop so many of our people from being lynched and shot down, but God will bring the lynchers into judgment and reward them for their evil doings on earth. I have to say that any law that allows such outrages to take place is not a good one. I want to impress upon the minds of the people that "all Roman law, French law, English law, all American law that is worth anything; martial law, criminal law, law of nations, were rocked in the cradle of the twentieth chapter of Exodus."

All the congressional laws on the above named topics have been notorious failures. This American crime with its long rake stretched across other continents, is heaping up on this land great winrows of abomination. "May those lynchers be banished forever from God and tormented with everlasting torment. May God the Father curse them, may God the Son curse them, may God the Holy Ghost curse them, may the Angels and Archangels curse them, may the wonderful company of Patriarchs and Prophets curse them, may they be cursed wherever they go, may they be cursed living, dying, hungering and thirsting. May Christ, the Son of the Living God with all the glory of His Majesty curse them, and may Heaven with all powers that move therein, rise up against them to their utter damnation unless they recant and make satisfaction." Yours for the race,

LUTHER HALL.

Tallapoosa, Ga.

BISHOP GRANT.

His Grace, Bishop Abraham Grant, D. D., has been royally recived since his return from Africa. A reception was tendered him at Union A. M. E. Church, Philadelphia, Rev. Dr. D. P. Roberts, Pastor, that would have been received as a compliment by royalty itself. The great representatives, not only from the A. M. E. Church, but from the A. M. E. Zion Church, and the sister churches in general, and the distinguished men of the race were present. The silver tongued Bishop Derrick, the brilliant H. T. Kealing, the logical Dr. Coppin, the learned Bishop Petty, the chaste and polished Astwood, the avalanching, rhetorical Parks and others made speeches and justly crowned the mighty Grant as a hero. Thank God for Bishop Grant's return! Another Bishop with an eloquent tongue can plead the cause of Africa and present her claims to civilization, and refer to the people he has seen with his eyes, and the land he has trodden with his feet. Judging from a letter received from His Grace, giving in detail a report of his labors in Africa, we take pleasure in saying, as the Primate of our African work, he exercised great discretion in the adjustment of matters connected with our church in that country. But hold on! What will the anti-African party do with their bandana handkerchiefs now? If whisper is true, some of them had their pockets, hats and coat-tails all stuffed with bandanas and other rags to wipe gallons of tears from their eyes when the tidings of Bishop Grant's death reached this country, but the poor fellows will not have a chance to use them. Grant is here, sound and hearty. Well, we are doomed to disappointments in this world, and they must share the same fate that others have had to submit to.

THE editor of the Atlanta Constitution appears to smart and somewhat writhe because we said that the present young generation of whites are inferior to the generation that has just left the stage of action. While we are grateful to the editor for the manly stand he took against the Palmetto lynching bee, and regret the antagonizing, yet we are bold to say the whites have mixed up, married and intermarried with all the scum of creation because they had white faces and long hair, that they have given us a generation of inferior and besotted men compared to the generation now nearly extinct by death. We repeat that the present generation, begotten during the war, during the reign of kukluxism, during the period of political and racial strife, during the time when nothing was thought of but how to down the Negro, and whites symbolized all that was good and great and whisky-besotted men became the fathers of half the whites in the land, a degeneration took place and has been transmitted to the present posterity and with a few exceptions they hold no comparison to even the old slave-holders. Great, noble, lordly, brainy and grand men in the past generation were above the mean, vicious and little meannesses now indulged in by what is called the best blood of the whites. Indeed, a great man used to be known as being too lofty to bother with Negroes, but now for a white man to be great, he must talk, write and dream about Negroes. He thinks he cannot be elected to office unless he rides in on the back of the Negro. But, without further multiplying words, we repeat, this is a generation of inferior whites. They are retrogressing daily, and if they continue they will reach the status of the wild and barbarous nations that overran and destroyed Rome at all events. We repeat, this is an inferior generation.

OUR ADVERTISING RATES ARE EXTREMELY LOW, AND ARE A GREAT INDUCEMENT FOR BUSINESS MEN TO PATRONIZE OUR COLUMNS. TRY US.

AN APPEAL TO THE ANNUAL CONFERENCES

Work For the General Conference.

By vote of the Conference herein mentioned, I send the following for the consideration of the several Annual Conferences of the African Methodist Episcopal Church, and also the entire Connection.

T. H. J.

WILMOT, ARK., Nov. 20, 1898.

VOICE OF MISSIONS:

To the Bishop and Conferences.—Whereas, "Children's" Day has heretofore been set apart as a day upon which collections have been taken and applied to the use of the Sunday-school Union and Church Extension, and

Whereas, By these collections under the skillful management and business like direction of the secretary, Rev. C. S. Smith, D. D., the Sunday-school Union has become self-sustaining, and

Whereas, As the Church Extension has had a good foundation financially laid and receives annually a per centage of the "Dollar Money," and whereas there is a growing demand for a more thoroughly educated and trained ministry for our church, and if the said demand, thus made upon the church is not provided for, it will not be prepared to meet the requirements and answer the demands and fulfill the responsibilities of the coming church, and as a consequence of such failure, the hundreds of young men and women coming out of the schools and colleges will turn away from our fold, and, instead of widening our borders, strengthening our stakes and expanding our Zion, our church will be weakened and lose its influence and the young men and women will seek other fields, that are greener and streams more limpid than it will be possible for our church to supply; therefore be it

Resolved, by the South Arkansas and East Arkansas Conferences, now in session, that it is the sense of the same that the Children's Day collection be devoted by the next General Conference to the creation of a fund for the education of the future ministry of the African Methodist Episcopal Church.

Resolved secondly, That the question herein raised, relating as it does to the thorough education and training of the said future ministry, be and is hereby referred and earnestly recommended to the careful and prayerful consideration of the several Annual Conferences and electoral colleges that will hold sessions during the periods that shall intervene between now and the assembling of the next General Conference.

Resolved thirdly, That a copy of these resolutions be furnished the official organs of the church and that they be most respectfully requested to publish the same. Hoping the conservators of the church's best interests may see the necessity of carrying out these resolutions and recommendations, and enacting the same into law, and that the Father of all good and perfect gifts may lead them to the performing of what seems to us a plain duty, we are most respectfully your committee:

THOS. H. JACKSON, Chairman.
H. S. BERRY, Secretary.
H. T. JOHNSON,
A. A. WILLIAMS.

Please Read Carefully.

SPECIAL NOTICE.

TO THE MEMBERS OF THE CONNECTIONAL PREACHERS' AID AND MUTUAL RELIEF ASSOCIATION OF THE A. M. E. CHURCH, GREETING:

CALLS NOS. 6, 7 and 8.

Dear Brethren—Notice comes to the office April 3rd, that Rev. Samuel G. Glover, of the Kansas Conference, died at Baxter Springs, March 29th, 1899; also notice April 14th, that Rev. Elijah A. Shepard, of the Georgia Conference, died at Marietta, Ga., March 28th, 1899; also notice April 17th, that Rev. Richard H. Alexander, of the Columbia Conference, died April 4th, 1899, at Clinton, S. C. These calls 6, 7 and 8 are for 50 cents each for the heirs of the above named brothers who were members in good standing in the C. P. A., which must be paid within 30 days from date of notice. Please send immediately and all other unpaid calls. But every member to whom this notice comes as his "first call" for assessment, will please send fifty cents extra, 50 cents for the heirs of each and 50 cents to keep up the reserved fund. See rule No. 2.

Please send by money order or registered letter to Rev. J. T. Jenifer, secretary, 1327 N. Carey street, Baltimore, Md. April 20th, 1899.

☞ Should we have 20 deaths per year, $10 would be the cheapest insurance you could get on the amount given by the C. P. A.

Baltimore, Md., April 20th, 1899.

THE BRUTAL NATURE OF THE NEGRO

There is no incentive in this country that appeals to the higher nature of the Africanite. The black man's pride, self-respect, honor, veracity, gallantry and nobility of manhood is never appealed to, recognized or conceded. He is looked upon as an animal, referred to as a brute, spoken of as a beast of prey by the public press and legislated for on that line by the law-making powers of the land, and as such the dominant powers should not be surprised when he plays the part of a brute; for there is no other instinct of his nature that is recognized, encouraged or commended. Brutal treatment among children will make them brutes, cruel husbands will make cruel wives, besotted fathers will make besotted sons. Mankind is so constructed that if you would make him a noble man, you must appeal to his noble nature, to his pride, moral attributes, sense of dignity, honor, hope of reward, gentlemanly bearing and higher nature.

TALK about staying at one church five years. The most that our Pastors have done on the fourth year was to pile some big debt upon the Church under the pretention of "improving," "enlarging" or "building a new Church," and leave without paying a cent, for his successor to be burdened to death, and prevented from accomplishing anything spiritually. The fourth year men have about bankrupted our Church, now they want five years to exterminate it. But if the young and middle grade Preachers wish no Church when they come to take hold of the management of the Connection, let them vote for five-year delegates.

Draughts and Drafts.

"Our treasury," said the chief financier, "is suffering from an overplus of drafts."

"No wonder," exclaimed the Chinese emperor, with considerable petulance. "Just think of all the open doors."—Indianapolis Journal.

A Strong Man's Secret.

The strongest man on earth says the secret of his wonderful power is perfect digestion. Hostetter's Stomach Bitters makes digestion easy, and cures all complaints arising from weak stomach, such as indigestion, biliousness and all liver and kidney ailments. As a blood purifier and nerve tonic it is marvelous. It is recommended by all physicians, and is sold by every druggist in the country. Everybody needs it at this time of the year.

Russia is in pressing need of money for the expenses of the peace congress.

Don't Tobacco Spit and Smoke Your Life Away.

To quit tobacco easily and forever, be magnetic, full of life, nerve and vigor, take No-To-Bac, the Wonder-worker, that makes weak men strong. All druggists, 50c or $1. Cure guaranteed. Booklet and sample free. Address Sterling Remedy Co., Chicago or New York.

The beef experts have done everything except eat the vile stuff.

"Courage and Strength in Times of Danger."

Read the warning between the lines. What is that warning? It is of the danger from accumulation of badness in the blood, caused by the usual heavy living of the Winter months. Spring is the clearing, cleansing time of the year; the forerunner of the brightness and beauty of glorious Summer.

Follow the principle that Nature lays down. Start in at once and purify your blood with that great specific, Hood's Sarsaparilla. *It never disappoints.*

Tumors—"A tumor as big as a large marble came under my tongue, and instead of letting my physician operate on it, I used my favorite spring tonic, Hood's Sarsaparilla. The bunch soon disappeared."—Mrs. H. M. Cogurn, 579 Merk St., Lowell, Mass.

Rheumatism—"I had rheumatism for five years and can conscientiously say that Hood's Sarsaparilla has given me entire relief. As a blood purifier it has helped my children wonderfully."—Mrs. S. A. Sagar, 9 Franklin Avenue, Passaic, N. J.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills, the non-irritating and the only cathartic to take with Hood's Sarsaparilla.

Why We Can Awake at a Set Time.

One of the most interesting phases connected with sleep is that in which a determination, formed overnight, that we should wake at a certain hour, acts true to the appointed time. In certain instances with which I am acquainted the idea acts perfectly; in others it acts occasionally; and in other cases, again, it fails completely. The explanation of this habit depends on what one may term a "dominant idea," or an idee fixe, as the French term it. There is something akin in this waking notion to the "dominant idea" with which a hypnotist may impress his facile subject. If we substitute for the hypnotist the individual himself, or mayhap the idea of the friend who has been impressing upon him the necessity for sounding the reveille at a given hour in the morning, we can discern the rationale of the action wth a fair degree of clearness. The dominant idea in the shape of the necessity for awaking at a certain time is impressed on the brain, and is probably transmitted to those automatic or lower centres which rule our mechanical acts, which are responsible for the visions of the night, and which are capable of carrying out, either in the entire absence of consciousness or in the exercise of a subconscious condition, many complex actions. Through the hours of sleep the dominant idea remains impressed on these lower centres. The head of the business sleeps on while the night watchman is awake; and so, prompt to the time, or shortly before or after it, the desired result is attained, and the slumbering brain is awakened to the full measure of its activity.—Dr. Andrew Wilson, F. R. S. E., in Harper's Magazine.

The American in Cuba.

Having eaten a breakfast, the visitor goes about the affairs of the day. He generally starts in with a good American rush, sweats for two hours, gets exhausted and irritated and lands in a hammock or at the American Club before I o'clock. And if there is any one to listen to him, he gives it as his best judgment that any one who would live in Cuba or even allow himself to be born there is a fool and that the island isn't fit for a snake pasture.

HE QUEEN'S HORSES.

Great Care Taken to Accustom Them to the City's Noise.

The residents of Buckingham Palace road in London are specially favored in the matter of display.

Twice a day the guardsmen march from barracks to St. James's Palace with drums beating and colors flying, and every fine morning an imposing calvacade may be seen prancing out of Buckingham Palace gates.

The procession consists of all the Queen's horses and all the Queen's men, and its object is to give the royal animals their daily exercise. The sleek, well-kept horses and the comfortable, well-kept men astride them proclaim regal state at every step, and the weary journalist looks at them with envy, and is not sure which he would rather be—one of the Queen's horses or one of the Queen's men.

They do not seem to have a single worry about them. It is plain that the cares which surround a throne do not extend to the stables.

In one respect the Queen's horses are subjected to a special training. When they take kings and princes abroad they have to travel through crowds and commotions.

It would not do for them to shy when distinguished personages should be wearing their most gracious and dignified air. A royal prince may be thrown at military manoeuvres with no worse result than causing the Tommies to smile. But it would be awkward for the same prince to be in a runaway at a London ceremonial. It might disturb the programme.

Therefore, the Queen's horses are trained so that the shouting of crowds, the fluttering of flags and the clamor of brass bands shall be no more to them than the tolling of a church clock to the sedate 'bus horse. Once in a way Captain Nicholas, the superintendent of the mews, gathers a number of healthy youngsters, warranted to make a noise, in the courtyard.

He gives them banners and trumpets and drums, and tells them to wave and blow and bang, and when there is nothing else to do to shout at the top of their lungs. The horses are trotted and driven past, and after a few experiences of the concert they can be guaranteed to stand pandemonium.

No risks are run. Before the last jubilee procession soldiers were brought in to assist the children. There were bands of music and side drums, and when the horses had graduated with these a band of pipers was introduced. It was assumed that if the horses could stand bagpipes they could stand anything.

If any preference is given, it is to the white Hanoverians, for these, being her Majesty's favorites for state occasions, have a heavy responsibility to bear. The original stock came from the Elector of Hanover's stud in the time of the first George, and until the Queen ascended the throne most of the recruits came from Hanover.

Since 1837 they have been bred at Hampton Court, and they have become almost a purely English breed. Although they have improved in shape since the Hanoverian days, they are still a trifle clumsy, according to English notions. But they are strong and steady, they never give in, they are perfectly docile, and it would require an earthquake and a hurricane to disturb them.

A stroll through the royal mews is a valued privilege. The animals are in perfect condition, and the stables are models of convenience and sanitation.

The harness room is sumptuous. But the chiefest treasure of the mews is the state carriage, which, short of India, is, perhaps, the most ornate vehicle in the world. It cost about $40,000, and the Lord Mayor's coach is a hackney carriage beside it.

But it has the limitations of all things here below. It is so uncomfortable that the Queen never rode in it without developing a headache. It is never used nowadays.

A Large Undertaking.

A cyclist who stopped at a village inn boasted about his abilities as a rider to such an extent that the landlord ventured to make a wager with him.

"Look here, mister," said the innkeeper, "you can't ride up and down this road till the church clock strikes four."

"Done!" said the cyclist. "It's just 3:15 now;" and the next minute he was speeding down the road.

After about an hour's riding the cyclist shouted to one of the bystanders, of whom many had assembled: "I say, has the church clock struck four yet?"

"No, you idiot," was the blunt reply. "Why, our church clock never strikes at all."—Tit-Bits.

PAINFUL PERIODS NO MORE

MRS. GEORGE OSMUN, of Belvidere, Warren Co., N. J., writes: "Suffering as I had from weakness, irregularities and backache for several years, a release from this suffering was a blessing. Oh! how I wish more suffering women would accept your kind offer and be relieved. There is no need for women to suffer. Mrs. Pinkham's advice and Lydia E. Pinkham's Vegetable Compound will relieve them."



Mrs. Ida Peters, Milan, Tenn., writes:

"Dear Mrs. Pinkham—When I wrote to you the first time asking your advice I was a great sufferer. Menstruations were irregular, sometimes a week too soon and then a week or two late, and when they appeared were very profuse; great pain and tenderness in the bowels, pain in back and limbs, leucorrhœa all the time. I was weak and nervous and had no appetite. Burning and choking sensation in my throat. I received your reply and followed all your instructions and now I am cured. I owe my recovery all to Mrs. Pinkham's advice and her wonderful remedies."

Ella E. Brenner, East Rochester, Ohio, writes:

"I have been thankful a thousand times since I wrote to you for what your Vegetable Compound has done for me. I followed your advice carefully and now I feel like a different person. My troubles were backache, headache, nervous tired feeling, painful menstruation and leucorrhœa. I took four bottles of Lydia E. Pinkham's Vegetable Compound, one box of Pills, one package of Sanative Wash and am now well."

Mrs. Maggie P. Stine, New Berlin, Pa., writes:

"I have suffered with terrible backache in the small of my back for about seven years, and could never get anything to help me. I tried several physicians, but found no help. I have now taken three bottles of Lydia E. Pinkham's Vegetable Compound, and feel like a different woman."

Mrs. H. A., 124 S. Cedar Street, Owosso, Mich., writes:

"Nearly three years ago I wrote to you asking advice in regard to my health. I was so miserable; suffered from painful menstruation and backache, was nervous, dizzy and faint. I received such a kind letter from you, telling me just what to do. I followed your advice and I now am recommending Lydia E. Pinkham's Vegetable Compound. I thank God for this pain destroyer."

TIZAKURE
For INDIGESTION and DYSPEPSIA.
"I have found immediate relief in every instance."—P. B. Louden, Philadelphia.
A cure for a try. 25c. a box. Ask your druggist, or write for free sample to TIZAKURE CO., Tarpon Springs, Fla.
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DROPSY NEW DISCOVERY; gives quick relief and cures worst cases. Book of testimonials and 10 days' treatment Free. Dr. H. H. GREEN'S SONS, Box D, Atlanta, Ga.

If afflicted with sore eyes, use **Thompson's Eye Water**

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

THE NEGRO IN BUSINESS.

FOURTH ANNUAL CONFERENCE AT ATLANTA UNIVERSITY WILL STUDY NEGRO MERCHANTS.

1,500 BUSINESS MEN HAVE ALREADY REPORTED.

The Atlanta conferences were founded four years ago and are designed to study each year particular phases of the Negro problem. The first conference, in 1896, took up the subject of Negro mortality and collected valuable statistics. The conference in 1897 studied over a thousand Negro homes in 18 different cities. The results were of great interest and were published by the United States government. All the work of collecting was done by Negroes. Last year the efforts of the Negroes toward their own social betterment was studied. 236 different institutions doing various sorts of benevolent work were reported. Among these were several efforts in co-operative business—4 banks, 4 building associations, 2 stores, a mill, etc. This led to the subject for this year—The Negro in Business.

Much has been said in the past as to the advisability of the Negroes entering mercantile pursuits. It has always been assumed in such discussions that we have few or no Negro merchants. The conference therefore determined to study this matter thoroughly. Hundreds of letters were sent all over the country asking for information as to Negro business men—their names, addresses, kinds of business pursued, capital invested, etc. In all, reports from 1,500 Negro merchants have been received so far and these are not half the real number. This shows that we have already a small start in business and that with perseverance and intelligent co-operation we may look for a wide development of mercantile pursuits in the race during the twentieth century.

Reports of Negro merchants have come in from the following states: New York, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolia, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Kansas, Nebraska, Indian Territory, Colorado and California. No reports have been received yet from other states and many large cities like Cincinnati and Detroit are still to be heard from. It is earnestly wished that all persons knowing of merchants of importance in the states not reported or in places which might be overlooked would drop a card to Atlanta University.

The chief businesses represented are grocery, undertaking, contracting, restaurants, drug stores, meat shops, etc. Only the large barber shops were reported, which represent considerable capital.

The conference will meet at Atlanta University May 30—31, 1899, for three or more sessions. In each department of business a prominent business man has been selected to read a paper and general discussion will ensue. The governor of Georgia will make the opening address. Large and interesting meetings are expected and certainly the opportunity of meeting Negro merchants will be unique, this being the first general conference ever held. In many places merchants are meeting and arranging to send a delegate. Let the whole country be represented and let the Negro people show what they are doing to help themselves.

Letter From Rev. S. W. Ladson.

Editor Voice of Missions:

You will please allow me space in your valuable journal to say that by order of Bishop Turner, we reported here, at Stinsonville, near Macon, Ga., on the 3d of March last. Rev. W. C. Gains, that natural born gentleman, not only conveyed us to our people, but returned on Friday night to hold with us the Second Quarterly Conference. We succeeded in paying him up and a few dollars on back dues. We observe that Elder Gains, like all other men, wants his living, but the success of the church on all progressive lines is his heart's delight. We took hold of a discouraged people, but by steady work we can say the little station is alive to all purposes. Prof. J. A. Brooks, who manages the public school, also has charge of our Sunday-school.

The church can well congratulate herself in having the professor as one of her trustees and secretary of the church. The professor is certainly a man who both knows and loves the discipline of the church.

We organized our church and Sunday school into companies, brigades and regiments, with the professor as colonel of volunteers, and Local Preacher S. M. Sledge, colonel of regulars, with the ladies of the church as majors, the stewards and trustees as captains.

Why, it infuses such a life into the work as we have never witnessed in all these years of our ministry. Our collection for Missions was raised with more ease than I have ever seen it. They fairly protested against being mustered out on Sunday night at 11 o'clock. We had to promise to re-enlist them after 10 days. The following ladies read papers after the childrens' recitations:

Mrs. L. M. Sledge was requested to write on the work and service of any or all of our Bishops in foreign fields. The paper read by this lady followed so closely on our poor talk on "The Needs of the Missionaries in Foreign Fields," captured the vast crowd.

Mrs. Alice B. Walton was asked to give us a paper, entitled "Christian Soldiers." The madame handled her paper to the satisfaction of us all.

Mrs. Mary E. Thomas was asked to prepare a paper on "God as Seen in Nature." This paper was not only deep and profound, but was smooth and even. Her paper proved that she reads much. She made an awful lunge after R. G. E.

The paper on "The Oppression of Our Race." None had any idea that our folks in the common walks of life notice sufficient to show up the evils that confront us, as did Mrs. Mary E. Fredrick, in her paper.

"Success, How Attained," by Miss Rosa A. Thomas. Her modest, calm, dignified and statue-like bearing while reading her paper, reminded one of Mrs. Sarah Duncan, the queen of women. Though calm, she hurled thunderbolts at the sluggards. If this child continues to study, she can but thrill the world in the near future.

Mr. Editor, we are yours for God and the race.

Macon, Ga., April 4, 1899.

England consumes five times as much tea as coffee.

THIRTY-SIXTH ANNUAL COMMENCEMENT

Of Wilberforce University Will Begin June 15, 1899.

Joint Anniversary, Payne and Dodds Literary Societies, Thursday, June 8, 7:30 p. m.

Annual Address before the Religious Societies, Friday, June 9, Rev. I. N. Ross, D.D., Columbus, Ohio, 7:30 p. m.

Joint Anniversary, Sodalian and Philomathean Literary Societies, Saturday, June 10, 7:30 p. m.

Baccalaureate Sermon, Bishop B. F. Lee, Wilberforce, Ohio, Sabbath, June 11, 11 a. m.

Annual Sermon, Payne Seminary, Sabbath, June 11, 3 p. m.

Annual Sermon, University, Bishop Abram Grant, D.D., Philadelphia, Pa., Sabbath, June 11, 7:30 p. m.

Field Day exercises, Monday, June 12, 9 a. m.

Annual address before the literary societies, June 12, Prof. Richard R. Wright, A.M., President Georgia State Industrial College, 7:30 p. m.

Annual session University Trustee Board, Tuesday, June 13, 10 a. m.

Annual Rhetoricals and Prize contests, Tuesday, June 13, 7:30 p. m.

Class Day exercise, Wednesday, June 14, 3 p. m.

Annual Alumni address, Wednesday, June 14, 7:30, p. m., Rev. J. Albert Johnson, D. D., Washington, D. C.

Commencement, Thursday, June 15, 10 a. m.

Special address before Alumni Association, Thursday, June 15, Rev. C. S. Smith, D. D., Nashville, Tenn., Secretary A. M. E. S. S. Union, 3 p. m.

Closing Exercises of the School of Theology, Morris Brown College.

To these very interesting exercises, all ministers and friends of Christian Education are cordially invited.

The assignments are as follows: Sunday, May 21st, at 10 a. m., at Bethel A. M. E. Church, the Annual Sermon to the Theological Department will be preached by Rev. E. W. Lee, D. D., Macon, Ga.

Sunday, May 28th, the Baccalaureate Address to the graduating classes of all departments by President J. M. Henderson, D. D.

Monday, May 29th, Conference visitors meet for organization at 12 m., in the Y. M. C. A. room. Examinations from 12:15 to 3:10.

Tuesday, May 30th. Examinations continued from 10 to 12. The Conference visitors will meet to perfect their report at 12:30 in the Y. M. C. A. room. These oral examinations are held over for the convenience of the Conference visitors and friends of the institution.

Wednesday, May 31st, at 10 a. m. Graduating exercises at Allen Temple, corner of Clark and Frazier streets.

M. M. Poxton, Dean.

SOMETHING NEW.

The Official Board Record, by Rev. S. W. White, P. E. A new edition just out. Send for one. No church can afford to be without this great Record Book. Everything systematically arranged. Saves hours of writing and much hard labor. Price, $2. Pastors, have your board order one and send for it at once. Send all orders to

Rev. S. W. White, P. E.,
tf 912 S. Mulberry St., Vicksburg, Miss.

Hints on the Care of Children.

There comes to our office table a neatly bound, carefully written and instructive little work from the pen of Mrs. Lucy E. Hubert, entitled, "Hints on the Care of Children." I wish to offer a line or so in commendation of this excellent little book, as to its meritorious worth.

Having visited, quite frequently, the home of, and in my sometimes prolonged visits of weeks, it was my good fortune to have been personally in touch with the home life of this great and scholarly little woman. The little book is no theoretical treatise on the care of children, but a day-by-day experimental compendium of her practical life. The sweet and lovely disposition of the baby boy, Peter, whose picture appears on page 17 in her book, is as I knew him, and was a living testimony of the facts so carefully and truthfully compiled from Mrs. Hubert's home life.

Every young mother should purchase a copy of this instructive and helpful mother's guide.

Address Mrs. Lucy E. Hubert, 201 S. Water street, York, Pa.

R. E. Elliott,
Secretary Voice of Missions.

This Beats Them All.

Atlanta, Ga., April 16th, '99.

To the President, Officers and Members of the Home and Foreign Missionary Society:

We, the Missionary society of Allen Temple Church, beg to submit the following report:

Collected since the last monthly meeting $92.

Collected for the poor treasure $18.

Total collected this month $110.

Total amount in the treasury, $184, adding $18 that is in the poor treasure, making $202. We have also given one surprise to a sick brother that was very much in need. Sent to Africa 10 packages. Aside from that we have visited the sick, and prayed for the needy everywhere. We ask your prayers that we may continue in this good work. Respectfully submitted,

Mrs. H. Tower, Pres.
Mrs. E. E. Scondrell, Sec.

Dr. C. S. Smith of Nashville, Tenn., mails us an advance copy of a program for the Eighteenth Anniversary of Children's Day in the A. M. E Church, and desires that we urge upon the Pastors and Sabbath School Teachers, and Superintendents of the the Connection to send in their orders as early as possible, that he may be able to meet the demand.

General Conference Delegates and Their Post Office Addresses of South Africa.

SOUTH AFRICAN CONFERENCE.

Vicar Bishop J. M. Dwane, Queenstown, Cape Colony, South Africa.
Rev. J. Z. Tantsi, East London, Cape Colony, South Africa.

TRANSVAAL CONFERENCE.

Rev. Jacobus G. Xaba, Vereeniging, Orange Free State, South Africa.
Rev. M. M. Mokone, 23 Springfield, St., Cape Town, South Africa.

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What's nicer than a comfortable home? It takes very little money to furnish finely. Our general catalogue No. 53 tells all about Furniture, Refrigerators, Pictures, Mattings, Silverware, Mirrors, Baby Carriages, Stoves, Bedding, Upholstery Goods, Clocks, Crockery, Tinware, etc.

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JULIUS HINES & SON,
Dept. 301. Baltimore, Md.

THE REASON WHY
For man or beast
SLOAN'S LINIMENT
Excels—is that it *Penetrates* to the seat of the trouble immediately and without irritating rubbing—and *kills the pain.*
Family and Stable Size
Sold by Dealers generally.
Dr. Earl S. Sloan, Boston, Mass.

Habits of the Horse.

An animal which, when in a state of nature, lives in droves is the horse. It is almost as defenseless as the sheep, and when a herd of wild horses is attacked by wolves there is no escape but in flight. In its wild state the horse's natural habitat is on the open plains, not in mountainous regions, but on the steppes of Asia, and when attacked by wolves, its only safety lies in its superior speed. If the young foal were not as swift as its parents it would fall an easy prey to the pursuer, and so, within a few generations, the wild horse might be utterly destroyed by its enemies. The curious thing is that the foal is quite as swift as its parents. When one looks at it, even in its domesticated condition, it seems to be all legs, and one is surprised to see how easily the slight body is borne along on those long legs beside the mother, even when she is running at her swiftest rate. In that fact lies the safety of the wild horse from destruction, and the thousands of generations in which that useful animal has been domesticated have brought no change in the peculiar conformation of the foal's limbs, though it is no longed needed for its original purpose.—Our Animal Friends.

Frederick and Caricatures.

The German Emperor is much more sensitive to caricature than his ancestor, the Great Frederick, upon whom it is understood that he models himself. That famous King, despot though he was, would never have prohibited Veber's pictures, which have so tormented Kaiser William. On the contrary, we fancy Frederick would rather have invited him to sup at the palace, and then have scoffed and gibed at him. It is Macaulay who describes how, on one occasion, he saw a crowd staring at something on the walls. He rode up and found that the object of curiosity was a scurrilous placard against him. "Put it lower," said Frederick. "My people and I have come to an agreement which satisfies us both. They say what they please. I do what I please." On another occasion a bookseller sent to the palace a copy of one of the most stinging lampoons that ever were written, the "Memoirs of Voltaire." The bookseller asked if he might be permitted to sell it. "Do not advertise it in an offensive way," said Frederick, "but sell it, by all means. I hope it will pay you well."—London News.

The Professor's Prize.

Not many evenings ago one of Adelbert's popular professors attended a social function where the guests played progressive pedro, a game in which the worthy educator lays no claim to being an expert. In fact, on the present occasion he was credited with but two progressions, a score of really astonishing smallness. Naturally, what is termed the "booby prize" fell to him, and this time it took the form of a double yolk egg, with the following sarcastic legend attached:

"Something you can beat."

The professor smilingly accepted the award, and after it was passed around and joked upon, he finally slipped it into the side pocket of his overcoat and then straightway forgot its existence.

When the party broke up he accompanied two young ladies to their home. When they reached the house and the latchkey was produced and used it was found that the front door was stuck so tightly that it refused to yield to ordinary pressure. So the professor put his hip against a panel and pushed hard.

Beauty Is Blood Deep.

Clean blood means a clean skin. No beauty without it. Cascarets, Candy Cathartic clean your blood and keep it clean, by stirring up the lazy liver and driving all impurities from the body. Begin to-day to banish pimples, boils, blotches, blackheads, and that sickly bilious complexion by taking Cascarets,—beauty for ten cents. All druggists, satisfaction guaranteed, 10c, 25c, 50c.

Japan imports $6,000,000 worth of petroleum to America and Russia every year.

Hall's Catarrh Cure is a liquid and is taken internally, and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. Sold by Druggists, 75c.
F. J. Cheney & Co., Props., Toledo, O.

We have not been without Piso's Cure for Consumption for 20 years.—Lizzie Ferrel, Camp St., Harrisburg, Pa., May 4, 1896.

Alfred Beit, the London rival of the Rothchilds, is a man under 40 years of age.

Educate Your Bowels With Cascarets.

Candy Cathartic, cure constipation forever. 10c, 25c. If C. C. C. fail, druggists refund money.

Lord Harlech, who is 81 years old, has had a seat in parliament since 1841.

BOG FREIGHTING IN MISSOURI.

Astonishing Way 'of Hauling the Fragile Load over Bad Roads.

The egg market of Springfield, Mo., has become the most important factor in the commercial growth of the city. The territory covered by the Springfield egg dealers is very large, extending southward far beyond White River into the second and third tiers of counties in Arkansas. This extensive region, lying beyond the reach of railway transportation, uses Springfield as a shipping point, and the egg hauler is more familiar with the rough highways leading up the southern slopes of the Ozarks than any other teamster. He makes his regular trips the year around, hauling from 1,000 to 1,200 dozen eggs at a load. From the extreme southern limit of the Springfield egg territory it takes about ten days to make the round trip in the winter time, the distance being divided into four or five sections, each one having its well-established camping place.

The egg hauler has a way of transporting his fragile freight that would astonish many city people. He does not handle his eggs with great care, putting each one into a snug little paper box, as they are shipped on the cars. He first covers the bottom of his wagon bed with a layer of hay or straw, and then begins to load the eggs for the long haul over the roughest roads in Missouri. The eggs are laid in straight rows the long way of the wagon bed until the whole bottom is covered. In order that the load may be safely hauled, it is necessary that the eggs touch one another. When the first layer of eggs has been placed another covering of hay is put in the wagon, and then more of the tender freight.

After three or four layers of eggs have been put in the wagon the freighters become apparently reckless in their work, and proceed with more speed. They walk about on the eggs as though they were potatoes. The protection of the hay and the evenness of the pressure saves the eggs from the heavy shoes of the teamsters. Not an egg crushes under the weight of the biggest Ozark freighter. After the wagon has been filled in this way and a layer of straw put on top of the load a weight having a pressure of about 500 pounds is used to hold the eggs in position. Then the freighter is ready for his trip to the egg market at Springfield. The teamster drives up and down the steep and rocky hills between the Boston Mountains and Springfield with no more care than he would if hauling a load of lumber. A few eggs around the edge of the wagon will sometimes be broken on the trip, but the loss is surprisingly small. In a load of 1,200 dozen eggs not more than a dozen will be found cracked when the freighter reaches Springfield.—St. Louis Globe-Democrat.

How to Save Labor in Spring Cleaning.

Spring cleaning is no longer the labor it was in the days of our grandmothers. Women understand how to save themselves by the use of modern conveniences. When beginning the work everything should be in readiness—tacks, hammers, brooms, with a supply of Ivory Soap (which is the best for all cleaning purposes), lime, ammonia, and carbolic acid. Good weather should be selected, and only one or two rooms cleaned at a time; air and sunshine should be freely admitted.

Eliza R. Parker.

Judge (to old witness ascending the bench by mistake)—"Is it a judge you want to be, my man?"

Old Witness—"Maybe it's all I am fit for now, your lordship."—Tit-Bits.



An Excellent Combination.

The pleasant method and beneficial effects of the well-known remedy, Syrup of Figs, manufactured by the California Fig Syrup Co., illustrate the value of obtaining the liquid laxative principles of plants known to be medicinally laxative and presenting them in the form most refreshing to the taste and acceptable to the system. It is the one perfect strengthening laxative, cleansing the system effectually, dispelling colds, headaches and fevers gently yet promptly and enabling one to overcome habitual constipation permanently. Its perfect freedom from every objectionable quality and substance, and its acting on the kidneys, liver and bowels, without weakening or irritating them, make it the ideal laxative.

In the process of manufacturing figs are used, as they are pleasant to the taste, but the medicinal qualities of the remedy are obtained from senna and other aromatic plants, by a method known to the California Fig Syrup Co. only. In order to get its beneficial effects and to avoid imitations, please remember the full name of the Company printed on the front of every package.

CALIFORNIA FIG SYRUP CO.
San Francisco, Cal.
Louisville, Ky. New York, N. Y.
For sale by all Druggists.—Price 50c. per bottle.

GOLDEN CROWN
LAMP CHIMNEYS
Are the best. Ask for them. Cost no more than common chimneys. All dealers.
Pittsburg Glass Co., Allegheny, Pa.

$10 PER WEEK. Local agent wanted at once in every town, large or small. Nothing to sell, short hours; salary ten dollars per week. Address with stamp, J. A. C., 1267 Broadway, Room 12, New York City.

To Save the Nerves.

"Grip hit you in the ear, old man?" asked one citizen of another.

"Never had the grip, sir. Never sick in my life."

"Oh, I beg your pardon, but I have noticed for several days that you are wearing your ears covered."

"Yes," with an embarrassed grin, "my daughter's practicing on an operatic 'lullaby' for a parlor entertainment."—Detroit Free Press.

Bound to Win.

Irish barrister (addressing the bench—Your honor, I shall first absolutely prove to the jury that the prisoner could not have committed the crime with which he is charged. If that does not convince the jury, I shall show that he was insane when he committed it. If that fails, I shall prove an alibi.—The Spinx.



The courtship period for Ayer's Sarsaparilla

passed long since, when it won the confidence and esteem of thoughtful men and women *50 years ago.*

You need have no doubts, if, when you go to buy Sarsaparilla, you simply say the old name

"AYER'S"

That is the kind that cured your fathers and their fathers before them, and it is the kind that will cure you. Other Sarsaparillas may look like it, may even taste like it, but somehow or other they haven't the knack of curing people that Ayer's has. Just try one bottle of Ayer's today.

Rocks That Glow in Storms.

Effect of Electricity Upon a Peculiar Geological Formation Near Pottstown.

People who have recently visited the large surface deposit of dark stones known as "Ringing Rocks" near Pottstown, Penn., tell a story of a most unusual sight there. The deposit covers several acres. They have a metallic sound when struck with a hammer, and hence are called "Ringing Rocks." During the first spring thunder storm recently the night was quite dark. Persons passing the rocks were startled to see a light bluish flame rise from the ground and spread over a space ten or twelve yards square. This flame rose and fell after the manner of the Northern Lights, sometimes entirely disappearing and then flaming up again, lighting up the darkness around it. They stood and watched this mysterious light from a distance and then went close to it to see what cause there was for it.

Some old residents in the neighborhood said they had seen the strange lights on nights during violent storms. They explained that the rocks were so metallic in formation that they attracted all the electricity in the atmosphere for miles around, and through some natural cause the electricity became luminous like phosphorescent glow, that lit up like the Northern Lights. To some the fire looked like a flame rising up from the huge rocks whose cavernous depths below have never been explored. These metallic or ringing rocks look as if they had been dumped into a vast lake and thoroughly filled it, so that the water entirely disappeared. Small pebbles dropped through the crevices of the rocks can be heard dropping from ledge to ledge until the sound is lost fifty feet below. On some of the surfaces imprints of human feet or feet of beasts or birds can be seen, as if they had passed over the rocks when they were soft enough to receive an impression and then hardened and retained them. There was a story that a ghost that emitted fire from its nostrils haunted the rocks, but scientific men declare that the rocks are so highly charged with magnetism that any electric disturbance will cause the glow.

Process Very Simple.

Enthusiastic Young Miss—To think of your being a real literary man! I do so long to know how you write things. Can't you explain it?

Venerable Hack—It is the simplest thing. You have a mind suitably prepared. You get an idea. The idea being introduced into the mind causes fermentation, during which a scum arises to the top and is carefully removed, leaving a residue of clear thought. This you bottle up for your own use. The scum you sell to a publisher.—Life.

No-To-Bac for Fifty Cents.

Guaranteed tobacco habit cure, makes weak men strong, blood pure. 50c, $1. All druggists.

The friends of Aguinaldo hope that he may yet turn up where he will do the most good; but he is sure to turn up if at all, as far away from General Otis as possible.—Knoxville Journal.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. All Druggists refund money if it fails to cure. 25c.

A lady living in Colquitt county, Georgia, has given birth to seven children in four years. Twins twice and triplets once make up the aggregation.

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

When first known to the Romans, silk was sold weight for weight with gold.

To Cure Constipation Forever.

Take Cascarets Candy Cathartic. 10c or 25c. If C. C. C. fail to cure, druggists refund money.

Governor Lowndes, of Maryland, is a football enthusiast—his three sons are excellent players.

HEAD ACHE

"Both my wife and myself have been using Cascarets and they are the best medicine we have ever had in the house. Last week my wife was frantic with headache for two days, she tried some of your Cascarets, and they relieved the pain in her head almost immediately. We both recommend Cascarets."
Chas. Sutherford,
Pittsburg Safe & Deposit Co., Pittsburg, Pa.

CANDY CATHARTIC
Cascarets
TRADE MARK REGISTERED
REGULATE THE LIVER
Pleasant. Palatable. Potent. Taste Good. Do Good. Never Sicken, Weaken, or Gripe. 10c, 25c, 50c.
... CURE CONSTIPATION. ...
Sterling Remedy Company, Chicago, Montreal, New York. 317

NO-TO-BAC Sold and guaranteed by all druggists to cure 50c or $1. Tobacco Habit.



THE Spalding OFFICIAL League Ball
is the only genuine National League Ball and is certified to as such by President N. E. Young.
ACCEPT NO SUBSTITUTES.
If a dealer does not carry Spalding's athletic goods in stock, send your name and address to us (a postal will do, too) for a copy of our handsomely illustrated catalogue.
A. G. SPALDING & BROS.,
New York. Denver. Chicago.

EVERY SUCCESSFUL farmer who raises fruits, vegetables, berries or grain, knows by experience the importance of having a large percentage of

Potash

in his fertilizers. If the fertilizer is too low in Potash the harvest is sure to be small, and of inferior quality.

Our books tell about the proper fertilizers for all crops, and we will gladly send them *free* to any farmer.

GERMAN KALI WORKS,
93 Nassau St., New York.

Saw Mills
$129 TO $929.00
With Improved Rope and Belt Feed.
SAWS, FILES and TEETH in Stock.
Engines, Boilers and Machinery
All Kinds and Repairs for same.
Shafting, Pulleys, Belting, Injectors, Pipes, Valves and Fittings.
LOMBARD IRON WORKS & SUPPLY CO.,
AUGUSTA, GA.

'ELF' REFRIGERANT
IS over 20 degrees colder than ICE
used in refrigerators; just like a perfect substitute for
SEND FOR CIRCULARS. AGENTS WANTED.
UNIVERSAL REFRIGERATING CO.,
292 Flushing Avenue, BROOKLYN, N. Y.

FITS STOPPED FREE Permanently Cured Insanity Prevented by DR. KLINE'S GREAT NERVE RESTORER
Positive cure for all Nervous Diseases, Fits, Epilepsy, Nervousness and St. Vitus' Dance. No Fits or Nervousness after first day's use. Treatise and $2.00 trial bottle free to Fit patients, they paying express charges only when received. Send to Dr. Kline, Ltd., Bellevue Institute of Medicine, 931 Arch St., Philadelphia, Pa.

WANTED—Case of bad health that R-I-P-A-N-S will not benefit. Send 5 cts. to Ripans Chemical Co., New York, for 10 samples and 1000 testimonials.

Plantation Chill Cure is Guaranteed
To cure, or money refunded by your merchant, so why not try it? Price 50c.

VOICE OF M[torn] HAS COME.

Is published by ... partment of ... Episcopal Ch... monthly and ... Georgia, U... ice onl...

[CONTIN]UED FROM FIRST PAGE.

...his behalf, the masses of the ... people must make up their ... to be advised by their leaders; ... word we must learn the value of ...son, of organization, for without ...is fact is adhered to, no good will be done even in the calling of an "international convention." An appeal to Christendom has been asked for, and in all probability will be published at the discussion of the "international convention."

However, my faith in the white people of the north gives me hope for a solution of the race question without an appeal to the great powers of Europe.

The north had enough manhood and humanitarian fellowship to free four millions of Negroes in 1865, and I believe there still remains men of Christian hearts, and men believing in constitutional liberty, regardless of race or color, to protect the twelve millions of Negroes in America, under the constitution today.

P. O. GRAY, L. L. B.,
Counsellor at Law, Monrovia, Liberia, West Coast of Africa.
Also Professor of Ricks Institute.

HUMAN PLUMAGE.

"Costly thy raiment as thy purse can buy,
But not expressed in fancy, rich, not gaudy,
For the apparel oft proclaims the man."
—HAMLET.

"Fine feathers," says the proverb, "make fine birds." Now, a bird is known by its note as well as by its form and color, but the best feathered birds excite the highest admiration of the ornithologist, and neither Wilson nor Audubon would have given much for a winged songster, scant of brilliant plumage.

There is a likeness between men and birds beyond the fact of both being bipeds.

"For the apparel oft proclaims the man." We learn upon acquaintance to estimate a man's good qualities of head and of heart, but his appearance and his dress strike us at first sight. We receive a stranger according to his costume, even if we dismiss him according to his merits. When Oliver Goldsmith solicited, in a scarlet waistcoat, ordination from his diocesan, he was refused, not because his ability was inferior to that of other candidates, but because his attire was unseemly. When Dr. Johnson's Irene was produced at Old Drury, and he wore a scarlet waistcoat, there was no impropriety in that.

The fine feathered bird has no choice in his plumage. Its fashions know no change and are as old as Eden. The feathers, beautiful as they are to the eye, serve only to mark a bird of a particular species. They are not worn because they have been won, nor because wealth has bought them; neither do they indicate taste or judgment on the bird's part. But with the human biped it is different. The plainest dress neatly arranged shows method and order. Rich materials, selected with judgment and worn with taste, show good sense and propriety. A regard for fashion, not overstrained to be the first in the new, or the last in the old, tells of a practical and well ordered mind; in fact, a man's mind is seen literally in a man's habits. The garment makes the man.

The costume is the first step in civilization. It is man's attribute to be self-reliant and to clothe himself.

"Nature adorned
Her peacock's tail with stars: 'tis she who arrays
The bird of paradise in her plumes.
* * * * * * * *
She spotted the ermine's skin and arm'd the fish
In silver mail: but man he sent forth naked,
Not that he should remain so, but that he,
Guided with reason, should adorn himself
With one of them."

"The human animal," says Paley, "is the only one which is naked and the only one which can clothe itself." This is one of the properties which render him an animal of all climates and seasons. He can add the warmth or lightness of his covering to the temperature of his habitation. Had he been born with a fleece upon his back, although he might have been comforted by its warmth in high latitude, it would have oppressed him by its weight and heat as the species spread toward the equator. The race of man thus adapted to all climates numbers nearly a thousand millions of individuals. This astonishing fact realizes the ancient figures—as "the sand by the seashore" and as "the stars of heaven"—and all races, or nearly all, adopt some kind of dress.

Time was when every nation was marked by his own peculiar costume, and the eye looking only on the art of the tailor and the dressmaker could readily localize a group. It is not so now. Swift means of intercommunication have broken old barriers, and we are all beginning to dress in a manner the most convenient and agreeable. Nowadays such an accident as used to be related in the jest book could not occur. A mantled, turbaned Turk points out to his little son a full-togged Frenchman—"My son, "if thou shouldst eat pork, drink wine and foreswear Allah, thou wouldst come to look like that." But dress is not only convenient; it is elegant, if arranged with an eye to taste. Eccentric people have affected a despise it, but it is an unamiable eccentricity.

Jeremy Bothan went about so shabby that he was often mistaken for a mendicant, and on one occasion, in better humor, accepted alms. Ben Johnson was a sloven. Lady Morgan complained of Byron's nightcap and flannel jacket; but, as a rule, most great men have entertained a regard for appearance. Johnson owned that when he was full dressed he could not treat people with the same rude familiarity as on other occasions; Byron, in his youth, was a great dandy, with a passion for a blue coat and brass buttons; Goethe could never write till he was splendidly attired, and had his diamond ring on.

Beyond the convenience and the elegance which appertain to a well regulated attire, there are kindred subjects of interest which render the question of dress one of particular importance. Foremost among these subjects is that of the fact, that we are never well dressed but when we are dressed in accordance with the laws of health. Innumerable points of interest could be recited in connection with the topic of dress, but we close in calling to mind, by glancing at past fashion plates, how often fashions they reproduce themselves as the poet states:

"Fashions that are now called new
Have been worn by more than you;
Elder times have used the same,
Though these new ones get the name."
tf —ELLIOT.

Letter From Thomaston.

THOMASTON, GA., April 19.

EDITOR VOICE OF MISSIONS—Please allow me space enough in the columns of one of the ablest edited papers, which contains more true matter than any paper I know of, to say that the grand rally of St. Mary's A. M. E. Church took place Sunday, March 19, and was continued until Sunday, April 16, to allow those who failed to get to the church March 19th on account of the inclement weather, etc., a chance to pay.

As Biphop Turner could not get here time enough to preach for us Sunday morning, he sent on Saturday, March 18th, Dr. C. L. Bradwell, P. E. of the Atlanta District, "that stalwart and majestic cak," to preach the morning sermon for us, who arrived at night and stopped with his nephew, Mr. James W. Bell, who is one of our most prominent and highly esteemed citizens. Dr. Bradwell was at Sunday school, and gave the school a very instructive talk. Although the sky above us was hid from view by a dark murky cloud which shook from its lap disappointment, the grand old church at the preaching hour was packed almost to its utmost capacity to hear the word of God delivered by the land-mark of African Methodism in Georgia. He was introduced to us by our beloved Pastor, Rev. L. A. Townsley, who is one of the greatest Pastors and preachers—all preachers are not pastors—in the North Georgia Conference. If any one doubts this, he only needs to look over the financial and statistical tables and see what he has done. His work speaks for itself. He is a fit subject to be sent as delegate to the General Conference.

Dr. Bradwell is an able pulpit orator and preached on this occasion a sermon that shall live in the hearts of those who heard it. Before the sermon was concluded, the special train which had been sent from here to Barnesville, Ga., through the efforts of the committee on arrangements, to meet our senior Bishop, returned with this great thinker for the race, who was met at the depot by the reception committee with carriages drawn by beautiful white horses.

At 3 o'clock, p. m., Bishop Turner preached one of his powerful sermons to a large congregation of white and colored. He was not long making up his gospel train and for forty minutes and more you could hear not only the rumbling of the wheels on the heavenly rails, but also the jubilant voices of the passengers rejoicing in the God and rock of our salvation. Dr. Bradwell preached again at night and swayed his congregation from right to left at will. God was with him.

Monday at 12 o'clock, m., Rev. R. D. Stinson P. E. of the Griffin District, whose motto is "excelsior," arrived and added more importance to the occasion. Elder Stinson will be sent to the General Conference as one of the law makers of our great church.

At 3 o'clock, p. m., the Great Head of our church addressed the Women's H. & F. M. S., and at night delivered a famous lecture on Africa vs. America and the Negro, to a packed house. Nearly one-half of the congregation were whites, consisting of merchants, lawyers, doctors, judges, bankers, teachers and preachers. I have heard Bishop Turner several times, but never did I hear him speak as he did here that night. Plato, Aristotle and the Ciceroes have long since taken their stations in the moulding ranks of the unbroken phalanx of the dead hero, but the greatest Plato, Aristotle or Cicero the Negro has ever had lives today in the person of Bishop Henry M. Turner. In these days of peace and plenty, with tears and blood—these times of crimes so horrible and fiendish that Christianity bows in humble submission; these times when the Negro is compared to the lowest brute, notwithstanding his loyalty during the dark days of reconstruction; these days when the holy robe of the Christian Church is used to decry and antagonize the interest of the Negro race; these times when the subsidized press of the land so loudly proclaims the superstition, ignorance and inferiority of the Negro as compared to the white man; and in these times when all hope seems to have fled, and the Negro twelve million strong stands before the prejudicial bar of the world for a fair trial, with no shoes on his feet, no hat on his head and nowhere to lay his head and seemingly no one to look to for help, to lift him up from his present state of serfdom and racial subjugation, he should turn with a fond hope and evident satisfaction to the advice of Bishop Turner, in whose soul live the principles which must ultimately redeem this, our oppressed race.

Revs. C. L. Bradwell, D. D., J. W. English, J. T. Crayton, S. J. West and A. T. Simmons were with us in our revival last week and the old Methodistic fire evidently blazed in earnest upon the altar of our hearts. "That slatwart and majestic oak," who gave to us the first society that kissed the standard of African Methodism in the southland, preached four able sermons, systematic in their arrangements and exposition. He is a voluble speaker. His sermons were delivered with great philosophical, logical and theological display.

Our rally brought us $135.18. More anon.
D. S. GUILFORD,
Sec. St. Mary's A. M. E. Church.

Women Missionary Society.

GARBUTT, GA., April 4, 1899.

EDITOR VOICE OF MISSIONS: Please allow me space in your valuable paper to say a few words about my missionary society we organized. Our W. H. & F. M. Society, at Wrightsville Circuit, Rev. H. W. Shaw, Pastor. After organizing, 24 adults joined at once; we collected $1.25; we also on following day sent one dollar ($1.00) to Rev. H. B. Parks, D. D., 61 Bible House, New York.

Rev. Shaw is a grand Pastor, indeed; he spared me all the time I needed. Mr. Editor, the Missionary spirit is wide awake on this district, known as the Dublin D. C. Wrightsville circuit is organized and the ladies are down to it fine. Dublin D. C. is in the lead of all others. I am closing my article with high hopes for Africa, for it must be brought to Christ, for we momen are in and down to it right. God bless the work of the Missionary society.
RANEY HODGES.

OUR ADVERTISING RATES ARE EXTREMELY LOW, AND ARE A GREAT INDUCEMENT FOR BUSINESS MEN TO PATRONIZE OUR COLUMNS. TRY US.

OUR SCHOOL AT SELMA, ALABAMA

Payne University, Its Needs and Our Duty Towards It.

VOICE OF MISSIONS—Permit me to say through the columns of the Great and Mighty VOICE (that speaks in thunder tones to the millions of earth) a word or so relative to our school at Selma, Ala.

My Brethren, Members and Friends:

In the onward march of denominational schools throughout this country, the A. M. E. Connection has some among the brightest of the first magnitude, and men at the head of them with magnetic electrical brain cultivation that makes a powerful, as well as a quick and ready brain, prepared and capable to deal with the most abstract, abstruse and metaphysical theorems; brain whose dormant drowsiness has been aroused and vanquished, alienated, exterminated, leaving a clear luminary to preside and rule in the highest empire on earth; (mind) above all, men whose Christian requisites are equal to their brain culture and whose moral sky is clear.

These are teaching our race and our children, and deserve our respect and support. They are preparing our children for the tedious and elaborate duties of life. Oft times these duties must be manipulated with skilled brains and hands. The time is on us when denominational schools must do the work for the higher education of the race, or else we are doomed to the cess-pools of ignorance for centuries to come.

Let us remember, my Alabama brethren, that we are no less intelligent, careless, interested in the educational welfare of our race and children in Alabama than our brethren who reside in the East, West, North and a part of our Southland. We have great schools throughout the connection, but in the galaxy of our denominational torch-light we have a school at Selma, Ala., though young, must be fostered by our own hands and care. It is properly located both in state and city. It is our beautiful daughter, and must be the queen and pride of every Alabama African Methodist, enthroned, crowned and sceptered. This we must do with that sagaciousness that will place us on par value with the dexterity of other prelatical diplomats in this education arena.

1.—PRESIDING ELDERS.

Presiding Elders are the vanguards and should be brimming full of interest and enthusiasm for the maintenance and perpetuation of Payne University at Selma, Ala. Their head, heart and pocketbook ought always be ready for response to the needs and calls of the school. I hear but little from Presiding Elders in any way relative to our school. Our Quarterly and District Conferences, along with our S. school conventions, etc., are the places where we should make our urgent appeals for so needy a cause. I believe some of our Elders do mention the school sometimes, but none of these, as far as I know, or, have been able to learn, opens the floodgate of their eloquence and let it flow freely and plentifully as they do have it flow, for things and causes of minor importance.

Again, our P. Es. are not as liberal as they should be. In many cases they have been up too long and I am afraid have lost interest in more things than one. New blood is needed for the proper success of the educational interest of our work at Selma. It would make this article too long for me to say all that is necessary about the faults and shortcomings of some of our Presiding Elders. Therefore, please read my article on "Local Retrenchment or Reform, Which?" which we hope will soon be published.

2.—THE MINISTERS.

Many of us, like our Presiding Elders, have lost interest in our school. We are too stingy to prosper. We are too narrow in almost every sense of the word. Now, what have we done individually, out of our own pockets for the school? How much have we donated to the school during the past decade? We have done but little. Honest confession is good for the soul. Bethren, we ought to wake up and build up our school; not sit down and wait for Presiding Elders, Bishops or what not to lead off. We know our needs and demands, therefore let us awake to them before we are put to ridicule and shame. Our minutes will show that the North Alabama Conference raised for Payne school $638 from 1894 to 1897. Fifty preachers, to say nothing of the thousands of members, could have in the same given time, by paying five dollars each per year, raised one thousand dollars. (Something is wrong, and it exists among us as Presiding Elders and ministers). The Alabama and Central Conferences have done but little more (if any) per capita. One dollar per year is not enough for any intelligent Christian minister to give to the great cause of education, especially when he is supported as we are supported by our church. Our Presiding Elders get a salary of not less than twelve thousand dollars a year in this state. The same church gives to us (ministers) not less than seventy-eight thousand, seven hundred and fifty dollars for our salary annually, making a total of $90,750 that the African Methodist Episcopal Church in the state of Alabama pays to her ministry that they might be able to meet their obligations and not be hampered so as to disqualify them for the needed work of the church. So you see we can't claim poverty as a pretext to our non support to the school. God is blessing many of us with good appointments and good salaries and we ought to give out of own pockets from two to ten dollars every year as Pastors. Presiding Elders ought to give from ten to fifteen dollars every year. Do this for three or four years and our school will be what it ought to be with the aid of the members and friends.

Let the Presiding Elders of the Mobile, Selma, Greensboro, Montgomery, Eufala, Birmingham Districts, along with P. Es. Fitzpatrick's and A. A. Godwin's Districts pay fifteen dollars per annum. Let the Presiding Elders of the other eight districts pay ten dollars each. Were each Presiding Elder to do this they would give ous out of their own pockets the encouraging sum of two hundred dollars per annum. Then let each minister make individual donations (not from his charge but outside of what he collects from his members for education) out of his own salary every year according to the magnitude of his charge. On Endowment Day let each minister put down on the collection table his two, five, seven or ten dollars first and then urge his church for a liberal collection and we will double and treble our Endowment collections. For our people would know then, that we were not talking for fun. I mean to say let our Pastors who are appointed to such charges as our two churches in Mobile, the one at Montgomery, Selma No. 1, Eufaula, Birmingham No. 1, pay ten dollars per annum out of their own pockets.

Let men who hold second rate appointments, such as Florence, Greensboro, Uniontown, Payne Chapel, Birmingham, Ensley, Pratt Station, pay seven dollars per annum. Third rate stations along with many of our large circuits ought to be able to give us five dollars. The men who Pastor small charges and Mission work, two dollars each, per annum. Let every Pastor from the Mission up to the largest station bring or send one-half of this donation to our Trustee Board meeting at Selma in May 18th, 1899, and let each of us put the other part or half in our Endowment collection and help our charges to raise five times the money we raised last year.

For instance, I raised last year, with one hundred members, twenty dollars on Endowment Day. Had I put down on the collection table the sum of seven dollars, and then urged my people for a collection of fifty dollars, I believe I would have raised it. When our churches raise one hundred dollars, let ten dollars of this amount come from the Pastor's pocket. My dear brethren, if we would lead off in our Endowment collections we would raise four thousand dollars yearly for Payne school. Alabama is able to do it. Our members will rally if we will first set the example.

Our friends stand ready to help us when they can see reality in the leaders.

If we, as leaders, would be liberal, many of our members would give five and ten dollars to aid the cause. Brethren, let us get out of the way of the church and mighty results for the upbuilding of our school will come.

Let us awake and be real leaders or let us get out of the way of the progress of our church and race. God bless you and help you to perform your whole duty towards our school at Selma, Ala.

E. W. WILLIAMS, SR.,
Pastor St. James A. M. E. Church, Pratt City, Ala.

Worthy of Solemn Attention.

BY W. S. LOWREY.

NEW BRIGHTON, PA., March 27, '99.

God's command and promise, "Go ye into all the world and preach the Gospel to every creature, lo I am with you always even unto the end of the world."

Rt. Rev. H. M. Turner, D. D. LL. D.

My Worthy Bishop:

I regard it an honor to ask space in your valuable paper, which has done so much in opening up the dark places of the earth and giving an opportunity in the redemption of our trodden down race. Never before has such an opportunity been given to the church and race. In this I can see God testing us. It has long been a question why God suffers the Caucasian to prosper and exist, seeing as we do, the evils committed by him on the African by outrages and murder. But there is one thing that can be said of white branch of the human race, that they are united in the one and all-important command of God: "Go ye into all the world and preach the gospel to every creature," and then comes the wonderful promise, "Lo, I am with you alway, even unto the end of the world." Let us see; what are they doing? Today they are preaching to every nation on the globe.

The Methodist Episcopal church is giving two millions of dollars each year for the spread of the gospel in foreign lands. Their sons and daughters—educated, refined and wealthy, leave their homes to go to India, Africa, China, Japan and the islands of the sea, so that God's kingdom may be extended to the ends of the earth. Then look at all of the Protestant and Catholic churches. All denominations have churches dotting the continent of Africa, and are giving millions of dollars to support the cause.

This command is imperative, "Go ye." It is true that we are poor, but see what can be done by systematic giving. In this conference, of which I am a member, a plan was instituted and adopted by one minister, i. e., that after each service, missionaries were to take up their gleanings, which was not to interfere in any way with the regular church collections. They were to have special collection plates on which was printed, "Special for Missions." In a charge where there were but ninety-seven members, was taken up in this way $101 for Missions. That preacher has followed up his plan in all of his charges for the past twelve years, and his people generally average annually one dollar for each member. Now, brethren, our good, earnest, hard-working secretary is very modest, in that he asks for only thirty thousand dollars from a church of six hundred thousand members. What God demands us to do is to Go and preach the gospel, and his promise is, "Lo, I am with you always, even unto the end of the world." He meant more than proclaiming his word to a few that might come to hear you each Sabbath. Yes, he calls you to send the message. I am of the opinion that the minister who feels so important, and claims to be doing so much for the advancement of the kingdom of God, when it is not contributing, and having his church preach, in giving, is not worthy to be called a preacher.

What can be done at our coming General Conference? We could so legislate, and I am sure that every congregation in the connection, if the matter was put before them for a vote would willingly vote and carry out this plan, that every member of the church shall be required to give one penny a week, that they may preach the gospel, and have God save our race from utter annihilation. God will surely drive us out and take away the opportunities already given, if we at this time fail to respect this great privilege. What ought we to give annually? Saying nothing of our special Easter collection, with six hundred thousand members at one cent per week from each member, at the close of the year we would have three hundred and twelve thousand dollars.

Brethren, this can be done. God requires it, the work given of God into our hands demands it. We need three our four good colleges in Africa. How can this spirit be given the church?

Let the General Conference of 1900 divide the entire connection, as is done in the Methodist Episcopal Church, into three or four districts, so the work may be conveniently operated. Then have the necessary Missionary Secretaries to travel throughout every charge, and meet every District Conference, and Annual Conference, and see that every Pastor organize Missionary Societies and collect one penny from each member weekly.

It will pay. The expenses of three our four assistant secretaries will be nothing in comparison to the great financial success, resulting from such an effort along such a plan. God is calling us to work. Something must be done, and thus doing he will save the church and race. Then the promise, "Lo I am with you alway, even unto the end of the world."

COLOR OF THE NEGRO AGAINST HIM—THIS IS A WHITE MAN'S COUNTRY.

ASKEW, ARK.

DEAR EDITOR VOICE OF MISSIONS: By sheer accident a copy of your paper fell in my hand a few days ago which I have longed to see.

That was a paper that would advocate the Negroes' future just as I have seen and talked it for ten years. I have read three of the colored papers of Arkansas and also the Great Freeman of the city of Indianapolis to no other avail, only they all advocate that education is the means whereby the Negro can solve the great race question, but I deny this and say here, that common sense teaches me that it is void and useless to sharpen an axe when there is no wood to chop. Then I say it is useless to educate our young people if you don't provide a field for them to use it. A man with something that he can't use is worse off than one that has nothing.

So I say education with emigration to Liberia is the one and only way that we will ever do any good as long as we remain black. Of course there are a lot of our people that are striving to get white, and they are so busy at it until they are taking no thought of the future of the race. But to leave this all and come to the truth because it is divine and will live. This is a white man's country and a white man's government and cannot and never will, be ours.

But we have one, if we are men enough to go and promote its wealth and establish its name in the world.

I want to say to the readers of THE VOICE that God made all men thinking beings, and why not think for yourself and race as other men do for themselves and race.

There is said to be 8,000,000 Negroes in the United States. Out of that vast number, is there 100,000, or one out of 80, that would give this matter of emigration some of their best thoughts and suggest some plan wherein that we may begin to do something for ourselves and children?

Whatever is to be done, we must do it for ourselves. The congressional appropriation will never be realized, and if it did, it would do more harm than good, because the man that had to be taken by charity would have to be cared for by the same generous hand.

We want to make and set to work our own machine, and if we do this, we will gain the confidence of the outside world; but if congress sends us, we will be looked on as that number of cattle or horses shipped from one country to another.

Now, I say emigration—it will take time, but I hope that this will arrest one thought that is better qualified than myself to start the wheel to rolling.

I have a plan to suggest to the Negro of the United States that I will give THE VOICE about the 15th of June, and I would be glad if it could be read by 200,000 people, and would be more than glad to hear every man's suggestion on this question.

Now to all it may concern: I will pay for publishing the letter. You that are not already subscribers, subscribe and let us do something, for the time has come that we must act for ourselves.
E. A. BYRD, P. M.

The Georgia State Industrial College.

BY LEWIS B. THOMPSON.

VOICE OF MISSIONS:

It is with much pleasure I take this opportunity to present to your readers a few remarks concerning the work of the Georgia State Industrial College?

In order to widen its sphere of usefulness, the institution has thrown open its doors to the young women of the city of Savannah and the immediate vicinity. Up to this time about 65 young ladies have been admitted, and the wisdom of the movement has now been fully verified. It is to be remarked that the admission of girls has been of much value to the people of this community. Heretofore the young women desiring to pursue courses in higher education had to attend schools at a distance of two to three hundred miles; now they have at their doors an institution that compares well with any of those in this state. Many young women, who, for lack of means, would have been forced to finish their education after completing a course in the grammar schools, can now attend the college at a cost that is simply nominal.

It is not our aim to substitute manual training for mental training. To us there is something deeper and more ennobling in education than mere bread-winning. We feel, however, that it is necessary to train the hand to become the "servant of the brain in labor." We recognize the fact that tool craft helps to gratify the wants book-learning inspires. With this view of the situation, great stress is being laid on the industiral department. There are regular courses in carpentry, blacksmithing, tailoring, shoemaking, painting, masonry and plastering, sewing and agriculture.

The work in the literary department has also been very vigorous. We have the sub-normal, the normal and also a full college course leading to the degree of A. B. A series of lectures on various live topics have been delivered by the members of the faculty. President Wright has just concluded a number of morning talks that were instructive and interesting; he brought out some historical facts concerning the Negro that were very inspiring.

In speaking along this line, I might remark President Wright is fully prepared to give information of this character, having been a close student of history for more than twenty years, and having had the opportunity of consulting the leading libraries in this country and in Europe.

During the month of April a teachers' institute will be conducted for the special benefit of the teachers of Chatham county. From present indications, this feature of the work will be a success in every way.

The college battalion has been organized and Mr. E. F. Golden, late of the Ninth cavalry, has been detailed as commandant of cadets.

Our closing exercises will be by far the most interesting of any we have as yet had. The college is situated in the black belt of southeast Georgia, and is adjacent to many of the seacoast islands so densely populated by colored people. On this occasion we hope to have present with us not only our patrons and friends from all over the state, but we hope also to bring in this mass of people that have been, heretofore, practically shut off from all educational influences.

Among the most prominent visitors will be Governor Candler, Bishop Arnett, State School Commissioner Glenn, Dr. J. W. E. Bowen and other distinguished gentlemen from this and other states.

It was our privilege during the year to have a visit from President William McKinley, the members of the cabinet and the veteran, General Joe Wheeler.

President McKinley and most of the other visitors addressed the school. This event was an epoch in the history of the institution.

In conclusion I would say the G. S. I. C. is taking its stand alongside the other institutions of the state. At its head is a man of recognized ability by the leading educators north and south and associated with him is a corps of instructors that would do credit to any institution.
LEWIS B. THOMPSON.

THE AFRICAN LIMBLESS COTTON IS A WONDER.

Rev. I. N. Fitzpatrick of Opelika, Ala., has the GENUINE JACKSON'S AFRICAN LIMBLESS COTTON. Yields from two to five bales to the acre. Bolls to the stalk average from thirty to two hundred. One thousand two hundred and sixty pounds of seed cotton turn out 500 pounds of lint. The fiber is the finest in the world and brings twice the value of our common cotton. Two pounds of seed carefully dropped in three-foot rows, fifteen inches in the drill, will plant one-fourth of an acre which will yield, if planted in extra soil, one bale of cotton. The seed alone sell for $50 per bushel. Five pounds of seed will plant one acre, from which the seed will bring from $500 to $1,000. This wonderful seed can be had by writing to Rev. I. N. Fitzpatrick. Only a few pounds left. One dollar per pound. tf

NO ADDRESSES.

The following Pastors and Ministers have paid their subscriptions to THE VOICE OF MISSIONS, but we can get no postoffice addresses. When their conferences meet they will raise a howl about subscribing for THE VOICE and could not get it. If any one knows of their postoffices, drop me a postal card with the same:

FLORIDA CONFERENCE.
Solomon David.
P. K. Johnson.
P. W. Miller.
S. H. Bell.
Rev. Wm. Hamilton Pompey.

ILLINOIS CONFERENCE.
Rev. B. W. Stewart.

INDIANA CONFERENCE.
Rev. Z. D. Johnson.

LOUISIANA CONFERENCE.
Homer H. Henderson.

SOUTHWEST GEORGIA CONFERENCE.
Rev. L. E. Elliott.
Rev. P. R. Hunter.
Mr. Floyd Smith.
Rev. John D. Hayes.

NORTH GEORGIA CONFERENCE.
Rev. S. D. Green.
Rev. M. W. Perry.

MACON GEORGIA CONFERENCE.
Rev. T. Cathrine.
Rev. W. Simmons.
Mrs. Edna Harring.
Mrs. Lena Nettles.
J. R. Mosely.

GEORGIA CONFERENCE.
Rev. G. W. Butler.
Rev. W. H. Daniels.
Rev. W. M. Dukes.
Rev. A. Holiman.
Rev. S. B. Scott.

TEXAS CONFERENCE.
Rev. Charles Jones.

MISSISSIPPI CONFERENCE.
Rev. C. H. Brown.
Rev. R. P. Burts.
Rev. J. H. Thurman.
Rev. C. P. Payne.
J. M. Pasked.
Rev. G. W. Parker.
Rev. I. W. Smith.

NEW JERSEY CONFERENCE.
F. P. Johnson.
J. H. Morgan.
Wilson Peterson.
James Williams.

OHIO CONFERENCE.
Mrs. C. V. Dempy.

PENNSYLVANIA CONFERENCE.
N. H. Edwards.
Rev. Lewis Hood.
J. W. Polk.
Mrs. Louisa Scott.
J. H. Thomas.

CENTRAL ALABAMA CONFERENCE.
S. P. Inge.
Rev. C. W. Western.
Rev. J. L. Williams.

NORTH CAROLINA CONFERENCE.
Rev. E. J. Gregg.

SOUTH CAROLINA CONFERENCE.
A. Isaac. tf

A. C. Fulton's Life Voyage on Land and Sea, taken from his seventy years' diary, containing 555 large pages, illustrated, is for sale by A. C. Fulton, at Davenport, Iowa. Price in cloth $1.50, in leather $1.75, payable by post office orders when sent to a distance. This volume embraces history dating back to early days and down to date. tf.

OUR SENTIMENTS.

H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie,
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

Savannah Line

(Central of Georgia Railway. Ocean Steamship Company.)

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The Bible School at Tuskegee, Alabama.

It is a noticeable fact and yet one greatly deplored, that during the past few years the number of educatdd young colored men to enter the ministry has steadily decreased. This hardly applies to the vast number of country preachers who are invariably "called" and who so often "go" unprepared and oftimes utterly unfitted morally or mentally to discharge the sacred duties of the ministry. If not on the increase this class is certainly not decreasing, and the same amount of emotionalism, avarice and immorality peculiar to the average unlettered Negro exhorter is constantly being thrust upon a suffering public.

To this latter class of men, many of whom enter into the work with all sincerity, the Bible School at Tuskegee Institute, Tuskegee, Alabama, offers unusual advantages. When an opportunity becomes so flattering as to offer to any worthy Christian young man a chance to secure this training free of charge (the only charge being a moderate expenditure of muscle) then it is time for all to stop complaining of a lack of opportunity. The young colored man of Alabama or any Southern State possesses an opportunity which no white boy, similarly situated, possesses. There is not an institution in the South where a white boy can go and secure an education by means of his labor.

Phelps Hall, the Bible School, is one of the finest buildings at the Institute, containing libraries, chapel and sleeping quarters for over a hundred. The corps of instructors is the best to be had. The best religious literature the country affords, representing all denominations, is in abundance. For further information, address:

BOOKER T. WASHINGTON, Principal, Tuskegee, Ala.

SOUTHERN RAILWAY.

Condensed Schedule of Passenger Trains. In Effect Dec. 4th, 1898.

Northbound.	No. 12 Daily	Ves. No. 38 Daily.	No. 18 Ex. Sun.	Fst. Ml No. 36 Daily.
Lv. Atlanta, C. T.	7 50 a	12 00 m	4 35 p	11 50 p
" Atlanta, E. T.	8 50 a	1 00 p	5 35 p	12 50 a
" Norcross	9 30 a	....	6 28 p	1 30 a
" Buford	10 06 a	....	7 08 p	....
" Gainesville	10 35 a	2 22 p	7 43 p	2 25 a
" Lula	10 58 a	f2 42 p	8 08 p	2 50 a
Ar. Cornelia	11 25 a	f3 00 p	8 35 p	....
Lv. Mt. Airy	11 30 a	....	....	....
" Toccoa	11 53 a	3 30 p	....	3 42 a
" Westminster	12 31 m	....	....	4 20 a
" Seneca	12 52 p	4 15 p	....	4 37 a
" Central	1 46 p	....	....	5 02 a
" Greenville	2 34 p	5 22 p	....	5 50 a
" Spartanburg	3 37 p	6 10 p	....	6 45 a
" Gaffneys	4 20 p	6 44 p	....	7 25 a
" Blacksburg	4 38 p	7 00 p	....	7 45 a
" King's Mt	5 03 p	....	....	8 08 a
" Gastonia	5 25 p	....	....	8 33 a
Lv. Charlotte	6 30 p	8 22 p	....	9 25 a
Ar. Greensboro	9 52 p	10 43 p	....	12 10 p
Lv. Greensboro	....	10 50 p	....	....
Ar. Norfolk	....	7 50 a	....	....
Ar. Danville	11 25 p	11 51 p	....	1 35 p
Ar. Richmond	6 40 a	6 40 a	....	6 25 p
Ar. Washington	....	6 42 a	....	9 10 p
" Baltm'e PRR	....	8 03 a	....	11 35 p
" Philadelphia	....	10 15 a	....	2 56 a
" New York	....	12 43 m	....	6 23 a

Southbound.	Fst. Ml No. 35 Daily.	Ves. No. 37 Daily.	No. 11 Daily	No. 17 Ex. Sun.
Lv. N. Y., P. R. R.	12 15 a	4 30 p	....	....
" Philadelphia	3 50 a	6 55 p	....	....
" Baltimore	6 31 a	9 20 p	....	....
" Washington	11 15 a	10 43 p	....	....
Lv. Richmond	12 01 m	12 01 nt	12 10 nt	....
Lv. Danville	6 15 p	5 50 a	6 10 a	....
Lv. Norfolk	....	9 35 p	....	....
Ar. Greensboro	....	6 45 a	....	....
Lv. Greensboro	7 26 p	7 05 a	7 37 a	....
Ar. Charlotte	10 00 p	9 25 a	12 05 m	....
Lv. Gastonia	10 49 p	....	1 12 p	....
" King's Mt	....	....	1 38 p	....
" Blacksburg	11 31 p	10 45 a	2 06 p	....
" Gaffneys	11 46 p	10 58 a	2 24 p	....
" Spartanburg	12 26 a	11 34 a	3 15 p	....
" Greenville	1 25 a	12 30 p	4 30 p	....
" Central	....	....	5 25 p	
" Seneca	2 30 a	1 38 p	6 13 p	
" Westminster	....	....	6 30 p	
" Toccoa	3 25 a	2 18 p	7 10 p	
" Mt. Airy	....	....	7 38 p	....
" Cornelia	....	f3 00 p	7 40 p	6 35 a
" Lula	4 15 a	f3 18 p	8 14 p	6 57 a
" Gainesville	4 35 a	3 37 p	8 40 p	7 20 a
" Buford	....	....	9 12 p	7 48 a
" Norcross	5 25 a	....	9 43 p	8 27 a
Ar. Atlanta, E. T.	6 10 a	4 55 p	10 30 p	9 30 a
Ar. Atlanta, C. T.	5 10 a	3 55 p	9 30 p	8 30 a

"A" a. m. "P" p. m. "M" noon. "N" night.

Chesapeake Line Steamers in daily service between Norfolk and Baltimore.

Nos. 37 and 38—Daily. Washington and Southwestern Vestibule Limited. Through Pullman sleeping cars between New York and New Orleans, via Washington, Atlanta and Montgomery, and also between New York and Memphis, via Washington, Atlanta and Birmingham. First class thoroughfare coaches between Washington and Atlanta. Dining cars serve all meals en route. Pullman drawing-room sleeping cars between Greensboro and Norfolk. Close connection at Forfolk for OLD POINT COMFORT.

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Nos. 11, 37, 38 and 12—Pullman sleeping cars between Richmond and Charlotte, via Danville, southbound Nos. 11 and 37, northbound Nos. 38 and 12.

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J. M. CULP, Traffic M'g'r., Washington, D. C.
W. A. TURK, Gen'l Pass. Ag't., Washington, D. C.
S. H. HARDWICK, Ass't Gen'l Pass. Ag't., Atlanta, Ga.

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Notice--Georgia Conference.

The Electoral College of the Georgia Conference for the election of lay delegates to the next General Conference will be held at Waycross, Ga., Sept. 6th, 1899. Pastors and officers, take notice and govern yourselves according to Page 85, Section 3 and Paragraph 4 of the Book of Discipline.

tf H. M. T.